JOURNAL

OF THE

TWENTIETH GENERAL CONFERENCE

OF THE

METHODIST EPISCOPAL CHURCH, SOUTH

HELD IN

MEMPHIS, TENNESSEE
May 5-20, 1926

EDITED BY

CURTIS B. HALEY
Assistant to the Book Editor

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1926

SESSIONS OF THE GENERAL CONFERENCE

FROM 1846 TO 1926

NUMBER	WHERE HELD	DATE	SECRETARY
First Session[1]	Petersburg, Va	May 1-23, 1846	T. N. Ralston.
Second Session[2]	St. Louis, Mo	May 1-14, 1850	T. O. Summers.
Third Session[3]	Columbus, Ga	May 1-31, 1854	T. O. Summers.
Fourth Session	Nashville, Tenn	May 1-31, 1858	T. O. Summers.
Fifth Session[4]	New Orleans, La	April 4-May 3, 1866	T. O. Summers.
Sixth Session[5]	Memphis, Tenn	May 4-26, 1870	T. O. Summers.
Seventh Session	Louisville, Ky	May 1-26, 1874	T. O. Summers.
Eighth Session	Atlanta, Ga	May 1-25, 1878	T. O. Summers.
Ninth Session[6]	Nashville, Tenn	May 1-25, 1882	T. O. Summers.
Tenth Session[7]	Richmond, Va	May 5-25, 1886	J. S. Martin.
Eleventh Session[8]	St. Louis, Mo	May 7-26, 1890	W. P. Harrison.
Twelfth Session	Memphis, Tenn	May 3-21, 1894	W. P. Harrison.
Thirteenth Session[9]	Baltimore, Md	May 5-23, 1898	J. J. Tigert.
Fourteenth Session[10]	Dallas, Tex	May 7-26, 1902	J. J. Tigert.
Fifteenth Session[11]	Birmingham, Ala	May 3-21, 1906	J. J. Tigert.
Sixteenth Session[12]	Asheville, N. C	May 4-21, 1910	A. F. Watkins.
Seventeenth Session	Oklahoma City, Okla	May 6-23, 1914	A. F. Watkins.
Eighteenth Session[13]	Atlanta, Ga	May 2-18, 1918	A. F. Watkins.
Nineteenth Session[14]	Hot Springs, Ark	May 3-22, 1922	A. F. Watkins.
Special Session	Chattanooga, Tenn.	July 2-4, 1924	A. F. Watkins.
Twentieth Session	Memphis, Tenn	May 5-20, 1926	A. F. Watkins.

[1] Bishops Joshua Soule and James O. Andrew presiding. William Capers and Robert Paine elected bishops. [2] H. B. Bascom elected bishop. [3] G. F. Pierce, John Early, and H. H. Kavanaugh elected bishops. [4] Conference was to have been held in April, 1862, but did not meet on account of the war then raging. W. M. Wightman, E. M. Marvin, D. S. Doggett, and H. N. McTyeire elected bishops. [5] John C. Keener elected bishop. [6] A. W. Wilson, Linus Parker, J. C. Granbery, and R. K. Hargrove elected bishops. T. O. Summers died during the session, and John S. Martin was chosen Secretary. [7] W. W. Duncan, C. B. Galloway, E. R. Hendrix, and J. S. Key elected bishops. [8] A. G. Haygood and O. P. Fitzgerald elected bishops. [9] W. A. Candler and H. C. Morrison elected bishops. [10] E. E. Hoss and A. Coke Smith elected bishops. [11] J. J. Tigert, Seth Ward, and James Atkins elected bishops. On the election of J. J. Tigert as bishop, A. F. Watkins was made Secretary. [12] Collins Denny, J. C. Kilgo, W. B. Murrah, W. R. Lambuth, R. G. Waterhouse, E. D. Mouzon, and J. H. McCoy elected bishops. [13] J. M. Moore, W. F. McMurry, U. V. W. Darlington, H. M. Du Bose, W. N. Ainsworth, and James Cannon, Jr., elected bishops. [14] W. B. Beauchamp, J. E. Dickey, S. R. Hay, H. M. Dobbs, and H. A. Boaz elected bishops.

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1926

CONFERENCE OFFICERS

PRESIDENTS

- **Eugene R. Hendrix** (Retired)
- **Warren A. Candler**
- **Collins Denny**
- **Edwin D. Mouzon**
- **John M. Moore**
- **William F. McMurry**
- **Urban V. W. Darlington**
- **Horace M. Du Bose**
- **William N. Ainsworth**
- **James Cannon, Jr.**
- **William B. Beauchamp**
- **James E. Dickey**
- **Sam R. Hay**
- **Hoyt M. Dobbs**
- **Hiram A. Boaz**

SECRETARY

A. F. Watkins	Mississippi Conference

ASSISTANT SECRETARIES

Fitzgerald S. Parker	Louisiana Conference
J. A. Burrow	Holston Conference
W. Asbury Christian	Virginia Conference
R. S. Satterfield	West Oklahoma Conference
M. T. Haw	St. Louis Conference
E. L. Crawford	Alabama Conference
J. H. Eakes	North Georgia Conference
L. H. Estes	Memphis Conference
R. G. Mood	North Texas Conference
G. S. Harmon	Mississippi Conference

JOURNAL OF PROCEEDINGS

JOURNAL
OF THE
TWENTIETH SESSION OF THE GENERAL CONFERENCE
OF THE
METHODIST EPISCOPAL CHURCH, SOUTH

HELD AT MEMPHIS, TENN., MAY 5-20, 1926

FIRST DAY, WEDNESDAY, MAY 5.

The twentieth General Conference of the Methodist Episcopal Church, South (being the thirty-fifth General Conference since the organization of the Methodist Episcopal Church in America, in 1784), assembled in the Municipal Auditorium, Memphis, Tenn., at 9 A.M., May 5, 1926.

Opening

Bishop Candler presides

Bishop Warren A. Candler called the Conference to order. The Bishop announced and the Conference joined in singing Hymn 221, "High on His Everlasting Throne." Bishop H. M. Du Bose led the Conference in the recital of the Apostles' Creed and Bishop Edwin D. Mouzon led in prayer. Bishop W. F. McMurry read Psalm cxlv. Bishop John M. Moore read as the New Testament lesson John x. 1-10. Bishop U. V. W. Darlington announced and the congregation joined in singing Hymn 547, "Children of the Heavenly King." Dr. H. C. Morrison, clerical delegate from the Kentucky Conference, led in prayer. Bishop W. N. Ainsworth announced and the Conference sang Hymn 24, "Come, Let Us Join Our Cheerful Songs."

Devotional exercises

Bishops present

The roll of Bishops was called by the Secretary of the Nineteenth General Conference, the Rev. A. F. Watkins, of the Mississippi Conference, and showed the following in attendance: Warren A. Candler, Collins Denny, Edwin D. Mouzon, John M. Moore, William F. McMurry, Urban V. W. Darlington, Horace M. Du Bose, William N. Ains-

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FIRST DAY

Bishops present

worth, James Cannon, Jr., William B. Beauchamp, James E. Dickey, Samuel R. Hay, Hoyt M. Dobbs, and Hiram A. Boaz.

Roll call

The roll of the Conference was called, and the following responded to their names:

Delegates present

ALABAMA CONFERENCE.—*Clerical:* A. J. Lamar, R. R. Ellison, Andrew Sledd, John C. James, John S. Frazer, John E. Northcutt. *Lay:* T. D. Samford, E. E. McMillan, J. T. Ellison, S. H. Blan, Tupper Lightfoot.

ARIZONA CONFERENCE.—*Clerical:* W. J. Sims.

BALTIMORE CONFERENCE.—*Clerical:* J. Howard Wells, H. M. Canter, E. L. Woolf, C. D. Harris, H. H. Sherman, H. Sydenstricker. *Lay:* L. B. Davis, J. W. Myers, B. H. Hiner, John Brayshaw, J. R. Caton, W. G. Hardy.

BELGIAN MISSION.—*Clerical:* W. G. Thonger.

BRAZIL CONFERENCE.—*Clerical:* Cesar Dacorso filho. *Lay:* Moyses V. de Andrade.

CENTRAL BRAZIL CONFERENCE.—*Clerical:* Guaracy Silveira.

CENTRAL TEXAS CONFERENCE.—*Clerical:* F. P. Culver, E. B. Hawk, J. E. Crawford, C. H. Booth, John W. Bergin, O. F. Sensabaugh, P. E. Riley, S. G. Thompson. *Lay:* W. W. Lastinger, B. F. Cherry, Mrs. E. W. Kimble, A. K. Doss, J. W. Mitchell, W. Erskine Williams.

CHINA MISSION CONFERENCE.—*Clerical:* Z. T. Kiaung, J. C. Hawk. *Lay:* Peter S. T. Shih, Miss Sz Vong-Pao.

CONGO MISSION.—*Clerical:* C. C. Bush.

CUBA CONFERENCE.—*Lay:* Flor Reyna.

CZECHOSLOVAK MISSION.—*Clerical:* J. L. Neill.

DENVER CONFERENCE.—*Clerical:* H. D. Thompson. *Lay:* M. O. Shivers.

EAST OKLAHOMA CONFERENCE.—*Clerical:* Charles L. Brooks, Paul B. Kern, W. L. Blackburn, D. H. Aston. *Lay:* R. L. Williams, John Cordell, O. A. Brewer, M. M. Eakes.

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Delegates present

Florida Conference.—*Clerical:* I. C. Jenkins, W. F. Dunkle, R. Ira Barnett, W. A. Cooper, M. H. Norton, J. H. Daniel. *Lay:* C. M. Blake, H. L. Phifer, S. J. Hilburn, N. J. Patterson, C. B. Peeler.

Holston Conference.—*Clerical:* J. W. Perry, I. P. Martin, J. S. French, J. M. Carter, J. A. Baylor, C. K. Wingo, E. E. Wiley. *Lay:* W. E. Brock, J. A. Stone, H. C. Gilmer, H. C. Stuart, E. M Copenhaver, J. N. Hillman, F. A. Carter.

Illinois Conference.—*Clerical:* J. E. Garrett. *Lay:* C. C. Markham.

Indian Mission.—*Clerical:* Johnson E. Tiger.

Japan Mission.—*Clerical:* J. T. Meyers.

Kentucky Conference.—*Clerical:* H. C. Morrison, W. S. Maxwell, W. G. Cram, M. S. Clark. *Lay:* Alfred Combs, C. B. VanArsdall, W. W. Ball.

Korea Conference.—*Clerical:* J. S. Ryang, L. C. Brannon. *Lay:* Miss Bessie Oliver, Allen Yun.

Little Rock Conference.—*Clerical:* Stonewall Anderson, J. D. Hammons, J. A. Henderson, Clem Baker. *Lay:* Mrs. E. R. Steel, C. E. Hayes, J. H. Waters.

Louisiana Conference.—*Clerical:* Franklin N. Parker, W. W. Holmes, R. H. Harper, R. H. Wynn, G. S. Sexton. *Lay:* H. H. White, A. M. Mayo, W. S. Holmes, T. W. Holloman, K. I. Bean.

Louisville Conference.—*Clerical:* Arthur R. Kasey, A. P. Lyon, T. L. Hulse, J. W. Johnson, J. W. Weldon. *Lay:* C. W. Taylor, J. P. Harrison, Mrs. W. J. Piggott.

Memphis Conference.—*Clerical:* L. H. Estes, J. Mack Jenkins, C. C. Grimes, F. B. Jones, Robert A. Clark. *Lay:* F. T. Randle, A. R. Steele, T. B. King, G. T. Fitzhugh, W. C. Patton.

Mexico Conference.—*Clerical:* Jackson B. Cox. *Lay:* Luz Marroquin.

Mississippi Conference.—*Clerical:* J. T. Leggett, Robert Selby, J. L. Decell, W. H. Lewis, J. R. Jones.

May 5
First Day

Delegates present

Lay: M. M. Satterfield, W. T. Denman, W. S. F. Tatum, G. S. Harmon, S. L. McLaurin.

MISSOURI CONFERENCE.—*Clerical:* J. D. Randolph, W. M. Alexander, W. L. Scarborough, Robin Gould. *Lay:* M. E. Lawson, S. P. Cresap, E. P. Puckett, Mrs. C. J. Chappell.

NEW MEXICO CONFERENCE.—*Clerical:* S. E. Allison, B. L. Nance. *Lay:* C. E. Mead, C. A. Hatch.

NORTH ALABAMA CONFERENCE.—*Clerical:* S. L. Dobbs, W. E. Morris, W. W. Scott, W. G. Henry, I. F. Hawkins, H. M. Stevenson, G. W. Read, G. M. Davenport, L. F. Stansell. *Lay:* Nathan L. Miller, E. A. Hammett, C. E. Fuller, N. M. Rowe, C. W. Sarver, R. O. Noojin, F. B. Yeilding.

NORTH ARKANSAS CONFERENCE.—*Clerical:* O. E. Goddard, James A. Anderson, F. M. Tolleson, William Sherman, R. E. L. Bearden, H. L. Wade. *Lay:* J. H. Reynolds, J. L. Bond, Mrs. Preston Hatcher, John E. Chambers.

NORTH CAROLINA CONFERENCE.—*Clerical:* W. W. Peele, S. A. Cotton, T. A. Sikes, S. E. Mercer, J. M. Wright, J. H. Shore. *Lay:* W. P. Few, W. L. Knight, R. N. Page, J. H. Judd.

NORTH GEORGIA CONFERENCE.—*Clerical:* W. A. Shelton, J. H. Eakes, C. C. Jarrell, W. P. King, W. L. Pierce, J. W. Quillian, J. A. Sharp J. F. Yarbrough. *Lay:* H. Y. McCord, R. J. Guinn, Miller S. Bell, M. M. Parks, L. S. Ledbetter.

NORTH MISSISSIPPI CONFERENCE.—*Clerical:* V. C. Curtis, L. M. Lipscomb, E. Nash Broyles, T. H. Lipscomb, T. H. Dorsey. *Lay:* J. G. McGowen, R. A. Meek, Herbert Holmes, John W. Kyle, Thomas E. Pegram.

NORTH TEXAS CONFERENCE.—*Clerical:* C. C. Selecman, C. A. Spragins, O. T. Cooper, H. D. Knickerbocker, R. G. Mood, C. M. Simpson, W. T. Whiteside. *Lay:* Wallace Hughston, M. M.

Brooks, P. B. Cox M. D. Abernathy, S. H. Hancock. John Speer.

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Delegates present

NORTHWEST CONFERENCE.—*Clerical:* John H. Dills. *Lay:* Mrs. P. D. Hartman.

NORTHWEST TEXAS CONFERENCE.—*Clerical:* A. L. Moore, R. A. Stewart, O. P. Clark, L. N. Stuckey. *Lay:* Thomas F. Turner, J. H. Moore. S. M. Shelton, John Lee Smith, G. W. Backus.

PACIFIC CONFERENCE.—*Clerical:* Charles D. Bulla, J. A. B. Fry, R. P. Shuler. *Lay:* Nathan Newby, J. B. Rader, W. P. Thomas.

POLISH AND DANZIG MISSION.—*Clerical:* W. A. Langley.

ST. LOUIS CONFERENCE.—*Clerical:* Ivan Lee Holt, Luther E. Todd, C. W. Tadlock, R. L. Russell. *Lay:* Mrs. J. H. Sherer, Orville Zimmermann, Charles M. Hay.

SIBERIA MISSION.—*Clerical:* J. S. Ryang (member of Korea Conference).

SOUTH BRAZIL CONFERENCE.—*Clerical:* John W. Price. *Lay:* Adolpho G. Schlottfeldt.

SOUTH CAROLINA CONFERENCE.—*Clerical:* A. J. Cauthen, Peter Stokes, M. L. Banks, Thomas G. Herbert. *Lay:* E. C. Dennis, B. H. Moss, W. Stackhouse.

SOUTH GEORGIA CONFERENCE.—*Clerical:* J. A. Thomas, J. P. Dell, W. F. Smith, Bascom Anthony, J. C. G. Brooks, T. D. Ellis, C. R. Jenkins. *Lay:* George S. Jones, F. J. Dudley, L. E. Heath, J. M. Rogers, R. L. Greer, B. S. Richardson, J. D. Gardner.

SOUTHWEST MISSOURI CONFERENCE.—*Clerical:* J. E. Alexander, M. C. Magers, J. B. Swinney, H. J. Rand. *Lay:* L. D. Murrell, W. R. Eckle.

TENNESSEE CONFERENCE.—*Clerical:* T. C. Ragsdale, E. B. Chappell, H. B. Reams, W. B. Ricks, John Durrett. *Lay:* John W. Barton, W. H. Wiseman, Homer Hancock, W. J. Yancey.

TEXAS CONFERENCE.—*Clerical:* J. W. Mills, James

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Delegates present

Kilgore, L. B. Elrod, V. A. Godbey, R. W. Adams, D. H. Hotchkiss. *Lay:* W. L. Dean, T. E. Acker, R. M. Kelly, J. R. Woodson, Gary Sanford, Walter R. Jones, W. C. Windham.

Texas Mexican Mission.—*Clerical:* F. S. Onderdonk.

Upper South Carolina Conference.—*Clerical:* J. R. T. Major, B. Rhett Turnipseed, R. E. Stackhouse, A. N. Brunson. *Lay:* C. C. Featherstone, B. W. Crouch, J. D. Harris.

Virginia Conference.—*Clerical:* R. H. Bennett, B. F. Lipscomb, George E. Booker, J. W. Moore, W. J. Young, J. B. Winn, W. A. Christian, J. S. Peters. *Lay:* J. P. Pettyjohn, J. T. Catlin, Sr., O. V. Hanger, S. H. Short, B. T. Hart, G. P. Adams.

West Oklahoma Conference.—*Clerical:* Frank Barrett, R. E. L. Morgan, Forney Hutchinson, J. T. McClure. *Lay:* Russell B. Brown, E. S. Lain, M. A. Beeson.

West Texas Conference.—*Clerical:* A. J. Moore, S. H. C. Burgin, D. E. Hawk, H. E. Draper, T. F. Sessions, J. T. King. *Lay:* M. A. Childers, Dock O. Terrell, H. E. Jackson, George W. Walling, Jr., H. F. Lewis, H. C. Geddie.

Western Mexican Mission.—*Clerical:* Laurence Reynolds.

Western North Carolina Conference.—*Clerical:* J. H. Barnhardt, A. C. Chappell, D. Atkins, G. T. Rowe, H. C. Sprinkle, A. W. Plyler, C. S. Kirkpatrick, J. B. Craven. *Lay:* C. H. Ireland, G. L. Hackney, J. F. Shinn, L. H. Phillips, W. R. Odell, L. B. Rogers.

Western Virginia Conference.—*Clerical:* R. T. Webb, O. F. Williams, H. L. Clay. *Lay:* E. W. James, H. O. Thornburg.

Alternates seated in place of principals

The following alternates were seated in place of their principals: M. M. McCall, lay alternate from the Alabama Conference, in place of R. H. Mangum; T. F. Temple, lay alternate from the Central Texas

Alternates seated in place of principals

Conference, in place of W. S. Rowland; E. E. Clements, clerical alternate from the Cuba Conference, in place of Luis Alonso; Mrs. P. N. King, lay alternate from the Florida Conference, in place of G. W. Tedder; J. M. McIntire, lay alternate from the Kentucky Conference, in place of Miss Christine Goldsborough; E. R. Steel, clerical alternate, and W. W. Taylor, lay alternate from the Little Rock Conference, in place of James Thomas and H. C. Couch, respectively; C. S. Nunn, lay alternate from the Louisville Conference, in place of J. E. Riddell; R. C. Holliday, clerical alternate, and George Pohlman, lay alternate, from the Missouri Conference, in place of C. V. Lanius and W. W. Fry, Jr., respectively; H. C. Blackwood, lay alternate from the North Alabama Conference, in place of R. F. Lovelady; R. L. Flowers and Albert Anderson, lay alternates from the North Carolina Conference, in place of J. G. Brown and J. F. Bruton, respectively; Mrs. H. H. Dean, John B. Hutcheson, and W. E. Thompson, lay alternates from the North Georgia Conference, in place of Sam Tate, M. J. Daniel, and L. S. Arrington, respectively; J. T. Griswold, clerical alternate from the Northwest Texas Conference, in place of J. W. Hunt; R. G. Applegate, lay alternate from the St. Louis Conference, in place of J. W. Fristoe; George L. Beale, clerical alternate from the Tennessee Conference, in place of E. P. Anderson; John C. Clark, lay alternate from the Tennessee Conference, in place of Ernest Rees; S. S. McKenney, clerical alternate from the Texas Conference, in place of A. Frank Smith; G. A. Neuffer, lay alternate from the Upper South Carolina Conference, in place of R. S. Stewart; W. H. Stansell and B. C. Baldwin, lay alternates from the Virginia Conference, in place of J. Lee Davis and S. W. Ames, respectively; Mrs. R. E. L. Morgan, lay alternate from the West Oklahoma Conference, in place of J. I. Murray.

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Alternates seated in place of principals

J. S. Ryang, clerical delegate from the Korea Conference and also from the Siberia Mission, asked permission to resign from the Korea delegation, and that A. W. Wasson, clerical alternate from the Korea Conference, be seated in his place. This was granted and Brother Ryang represents the Siberia Mission.

Nominations for Secretary

The following were nominated for Secretary of the Twentieth Session of the General Conference: L. H. Estes, of the Memphis Conference, by G. T. Fitzhugh, lay delegate from the same Conference; R. G. Mood, of the Central Texas Conference, by F. P. Culver, clerical delegate from the same Conference; A. F. Watkins, of the Mississippi Conference, by S. L. Dobbs, clerical delegate from the North Alabama Conference; B. Rhett Turnipseed, of the Upper South Carolina Conference, by C. C. Featherstone, lay delegate from the same Conference.

The ballot was taken, with the following results: L. H. Estes received 142 votes; R. G. Mood, 57; A. F. Watkins, 163; B. Rhett Turnipseed, 15. The Chair declared that, no one having received a majority of the votes, there was no election.

C. C. Featherstone withdrew the name of B. Rhett Turnipseed; R. G. Mood requested that his name be withdrawn and F. P. Culver concurred; L. H. Estes requested that G. T. Fitzhugh withdraw his name and that the election of Dr. A. F. Watkins be made unanimous, which was done.

A. F. Watkins elected Secretary

Assistant Secretaries elected

Dr. Watkins nominated and the Conference elected the following assistants: Fitzgerald S. Parker, of the Louisiana Conference, and J. A. Burrow, of the Holston Conference, Journal Secretaries; W. Asbury Christian, of the Virginia Conference, Calendar Secretary; M. T. Haw, of the Missouri Conference, and E. L. Crawford, of the Alabama Conference, Secretaries for the Revision of the Discipline; R. S. Satterfield, of the East Oklahoma Con-

Assistant Secretaries elected

ference, Secretary for the *Daily Advocate* and the Press; J. H. Eakes, of the North Georgia Conference, Secretary for Fraternal Correspondence, Letters, and Telegrams; G. S. Harmon, of the Mississippi Conference, Secretary for Yea and Nay Votes, Standing Votes, and the Supervision of Tellers and Ballot Sheets; L. H. Estes, of the Memphis Conference, Reading Secretary; R. G. Mood, of the North Texas Conference, Secretary for the Reference of Papers.

Address of welcome

Bishop Candler introduced Hon. J. Rowlett Paine, Mayor of Memphis, who spoke words of earnest welcome to the Conference on behalf of the city. Dr. C. C. Grimes, presiding elder of the Memphis District, also spoke words of welcome on behalf of the Methodism of the city. Bishop Hoyt M. Dobbs made suitable response to these words of welcome.

Committee on Rules

Nathan L. Miller, lay delegate from the North Alabama Conference, introduced a resolution calling for the appointment of a Committee on Rules. T. D. Ellis, clerical delegate from the South Georgia Conference, offered a substitute resolution touching Standing Rules and other related matters, and the substitute was adopted, as follows:

Organization and hours of meeting of Standing Committees provided for

ORGANIZATION AND HOURS OF MEETING OF STANDING COMMITTEES

Be It Resolved: 1. That the Rules of the Last General Conference held in Hot Springs, Ark., May 3-22, 1922, be adopted for the temporary government of the present session of this Conference.

2. That a permanent Committee on Rules, composed of seven members, to be appointed by the College of Bishops, be constituted.

3. That there shall be twelve Standing Committees composed of one clerical and one lay representative from each Annual Conference, to be elected by the respective delegations as follows: (1) Episcopacy, (2) Itinerancy, (3) Revisals, (4) Publishing Interests, (5) Education, (6) Church Extension, (7) Missions, (8) Conference Claimants and Boundaries, (9) Temperance and Social Service, (10) Sunday Schools,

(11) Epworth Leagues, (12) Church Relations and Bible Cause.

Organization and hours of meetings of Standing Committees provided for

4. That when these committees assemble for organization they shall elect a temporary chairman and secretary and afterwards by ballot a permanent chairman and secretary.

5. That the Committees on Episcopacy, Revisals, Education, Missions, Temperance and Social Service, and Epworth Leagues which are the odd numbers on the list shall hold their stated meetings on Monday, Wednesday, and Friday of each week, beginning at 3 P.M., and the Committees on Itinerancy, Publishing Interests, Church Extension, Sunday Schools, Conference Claimants, Boundaries, and Finance, Church Relations and Bible Cause, which are the even numbers on the list, shall hold their stated meetings on Tuesday, Thursday, and Saturday of each week, beginning at 3 P.M. and adjourning at will.

6. That the committees that are scheduled to meet on Tuesdays, Thursdays, and Saturdays shall meet at their respective places to-day at 3 P.M., and those scheduled to meet on Mondays, Wednesdays, and Fridays shall meet at 5 P.M. to-day for organization, and report their organization to the editor of the *Daily Advocate* for publication not later than 7 P.M. to-day.

7. That there shall be a special Standing Committee on Lay Activities, composed of one lay and one clerical delegate from each Annual Conference, to be appointed by their respective delegations. This committee shall meet and adjourn at its own will. This committee shall meet at 4 o'clock to-day for organization.

8. That there shall be a special Standing Committee on Hospitals, composed of one lay and one clerical delegate from each Annual Conference, to be appointed by their respective delegations. This committee shall meet and adjourn at its own will. This committee shall meet to-day at 4 o'clock for organization.

9. That there shall be a committee of five members on Fraternal Introduction and Correspondence, to be appointed by the College of Bishops.

T. D. ELLIS,
CHARLES C. JARRELL,
BASCOM ANTHONY,
J. H. EAKES,
JOHN F. YARBROUGH,
CHARLES C. SELECMAN,
L. E. TODD,
W. ERSKINE WILLIAMS.

Memorial from Commission on Budget

A memorial from the Commission on Budget was introduced by T. D. Ellis, clerical delegate from the South Georgia Conference, who moved a suspension

of the rules that the memorial might be put upon its immediate passage. The motion prevailed, and the memorial was adopted, as follows:

Memorial from Commission on Budget

MEMORIAL FROM COMMISSION ON BUDGET

Your Commission on Budget appointed by the General Conference of 1922 would respectfully submit the following memorial and request that action on it be taken as early in your session as possible:

Our experience has taught us that under the present law it is difficult, if not impossible, for the Commission to do its work in the best manner. The Commission, under the present law, must make its report to the session at which it is appointed. The Commission is not and cannot be appointed until the General Conference has been in session several days. The members of the Commission are busy with other committees of the Conference and cannot give to the budget that careful attention which is merited by the interests involved, and which is expected of the Commission, without neglecting other important matters committed to them by the General Conference.

For these considerations we respectfully request and memorialize the General Conference that you adopt the following resolution:

Be it Resolved: 1. That the Commission on Budget appointed by the General Conference of 1922 shall continue in office and to exercise its functions until the adjournment of the General Conference of 1926.

2. That hereafter the Commission on Budget appointed by each General Conference shall not enter upon its duties until the adjournment of the session at which the Commission is appointed or elected and then shall continue to exercise its functions until the adjournment of the next succeeding session of the General Conference.

Respectfully submitted. T. D. ELLIS,
A. J. LAMAR.

Episcopal Address read

On motion of T. D. Ellis, of the South Georgia Conference, the reading of the Quadrennial Episcopal Address was made the immediate order of the day. Bishop Collins Denny then read the Address. (For full text of the Address, see Appendix.)

In the midst of the reading of the Address, the time of adjournment having arrived, W. T. Whiteside, clerical delegate from the North Texas Confer-

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FIRST DAY

ence, moved that the time be extended to hear the conclusion of the reading of the Episcopal Address. The motion prevailed, and the reading of the Address was concluded.

Adjournment

After various announcements, the Conference joined in singing Hymn 22, "Come, Ye That Love the Lord." Bishop Candler pronounced the benediction, and the Conference stood adjourned.

MAY 6
SECOND DAY

SECOND DAY, THURSDAY, MAY 6

Session opened

The Conference convened at 9 A.M., Bishop Candler in the chair.

Devotional service

Hymn 354, "O, for a heart to praise my God," was sung. W. G. Henry, of the North Alabama Conference, led in prayer.

Bishop Candler read and expounded passages from the first, second, and fifth chapters of the Acts of the Apostles, after which the Conference sang Hymn 334, "My faith looks up to thee."

Roll called and presence of certain members noted

On motion of L. H. Estes, clerical delegate from the Memphis Conference, the calling of the roll was confined to those who were absent yesterday. On the calling of the roll, thus restricted, the following delegates answered to their names:

ARIZONA CONFERENCE.—*Lay:* L. J. Cox.

LITTLE ROCK CONFERENCE.—*Lay:* Carl Hollis.

NORTH ALABAMA CONFERENCE.—*Lay:* R. F. Lovelady.

NORTH ARKANSAS CONFERENCE.—*Lay:* J. M. Williams, M. J. Russell.

NORTHWEST TEXAS CONFERENCE.—*Clerical:* J. W. Hunt.

WESTERN NORTH CAROLINA CONFERENCE.—*Lay:* J. B. Ivey.

WESTERN VIRGINIA CONFERENCE.—*Lay:* J. F. Callison.

The following alternates were seated in place of their principals:

MISSISSIPPI CONFERENCE.—*Lay:* T. M. Evans in place of S. L. McLaurin.

NORTH MISSISSIPPI CONFERENCE.—*Lay:* J. H. Sherard in place of R. A. Meek.

SOUTHWEST MISSOURI CONFERENCE.—*Lay:* Mrs. W. E. Ewing in place of Mrs. Fred A. Lamb.

Special committees named

Bishop Candler announced the following committees, in conformity with the action of the Conference yesterday:

COMMITTEE ON FRATERNAL INTRODUCTIONS AND CORRESPONDENCE.—J. M. Rogers, A. R. Kasey, W. P. Few, J. L. Decell, Forney Hutchinson.

COMMITTEE ON RULES.—T. D. Ellis, N. L. Miller, H. C. Stuart, M. E. Lawson, James Kilgore, B. F. Lipscomb, R. E. Stackhouse.

Bishop Candler resigned the chair to Bishop Denny.

Bishop Denny rose to a matter of courtesy and presented telegraphic greetings from the Bishops of the Methodist Episcopal Church, as follows:

Telegram from Bishops of M. E. Church

WASHINGTON, D. C., May 5, 1926.

Bishop Collins Denny, General Conference, Memphis, Tenn.

The bishops of the Methodist Episcopal Church, in session in Washington, do send to the bishops and members of the General Conference of the Methodist Episcopal Church, South, most cordial greetings. They rejoice in the splendid accomplishments of the past and pray that under the great Church representatively gathered at Memphis, Tenn., there shall be granted the richest blessings of Him whose we are and whom we would serve.

LUTHER B. WILSON,
E. G. RICHARDSON,
WILLIAM F. McDOWELL.

On motion of J. M. Rogers, lay delegate from the South Georgia Conference, the College of Bishops was asked to make suitable reply.

On motion of C. C. Grimes, clerical delegate from the Memphis Conference and also Chairman of the Local Entertainment Committee, the following matters were presented and action taken thereon

Bar of Conference fixed

Committee on public worship

as indicated: The bar of the Conference was fixed so as to include the first eleven rows of seats in the three main sections of seats in the Concert Hall of the Auditorium; Dr. Felix R. Hill, Jr., Dr. Clovis Chappell, and Mr. J. R. Pepper were appointed a Committee on Public Worship; the Memorial Service for our deceased Bishops was made the order of the day for Saturday, May 8, at 11 A.M.; Monday evening, May 10, was set apart for the Board of Education.

M. M. McCall, lay delegate from the Alabama Conference, presented his resignation as a member of the Commission on Budget. He was requested to call a meeting of the Commission for the purpose of filling the vacancy.

Concerning delegates from Missions

J. H. Eakes, clerical delegate from the North Georgia Conference, offered resolutions concerning the right of delegates from Missions to vote as members of Standing Committees. A. J. Lamar, clerical delegate from the Alabama Conference, moved as a substitute that the matter be referred to the Committee on Rules. The substitute was lost. On motion of J. H. Eakes, the rules were suspended and the resolution put upon its passage.

C. C. Featherstone, lay delegate from the Upper South Carolina Conference, asked for a ruling by the Chair on the legality of the resolution. The Chair declined to rule.

Andrew Sledd, clerical delegate from the Alabama Conference, raised the point of order that the resolution proposed an unlawful measure. The Chair sustained the point of order, explaining that the decision was upon a question of order and not upon a question of law.

W. Asbury Christian, clerical delegate from the Virginia Conference, made the point of order that the matter should come before the whole College of Bishops. The point was not sustained.

Point of order

J. A. Anderson, clerical delegate from the North

Arkansas Conference, requested that the Chair suspend the ruling. The Chair held by the ruling.

Rev. Y. Tanaka from Japan Methodist Church introduced

The Rev. Y. Tanaka, Fraternal Messenger from the Japan Methodist Church, was introduced by Bishop Candler.

Motion that delegates be allowed $5 instead of $4 per day

Motion lost

R. G. Mood, clerical delegate from the North Texas Conference, expressed his thanks to the Committee on Location and Arrangements and moved that, in view of the increased cost of living, the per diem for expenses of the delegates be increased from $4 to $5 per day. Bascom Anthony, clerical delegate from the South Georgia Conference, moved that the motion be laid on the table. The motion was lost by a vote of 166 to 176. B. F. Lipscomb, clerical delegate from the Virginia Conference, arose to a point of order, which was not sustained. R. G. Mood moved the pending question, and the motion prevailed. The vote being taken on the question of raising the per diem for expenses of delegates, the motion was lost by a vote of 172 to 176.

Memorials presented and referred

According to rule, the roll of the Conferences was called for memorials, petitions, and resolutions, and papers were received and referred as follows:

ARIZONA CONFERENCE.—Memorial on Branch Publishing House at San Francisco, on loose-leaf church register, to Committee on Publishing Interests; on change in boundaries, to Committee on Conference Claimants and Boundaries; on changes in Discipline, on change in Ritual, on delegates to the Annual Conference, to Committee on Revisals; on course of study, to Committee on Education.

ALABAMA CONFERENCE.—Memorial on election of lay delegates to District Conference, on changes in Ritual, on lay representation in Annual Conference, on election of delegates to District Conference, on changes in the Discipline, to Committee on Revisals.

BALTIMORE CONFERENCE.—Memorial on number of stewards, to Committee on Revisals.

Memorials presented and referred

CONGO MISSION.—Memorial on episcopal supervision, to Committee on Episcopacy.

FLORIDA CONFERENCE.—Memorial on ordination of preachers, on direct lay representation, on membership in Annual Conference, on membership in General Conference, to Committee on Itinerancy; on changes in Constitution, on change in Creed, to Committee on Revivals.

CHINA CONFERENCE.—Memorial on control of education, to Committee on Education; on personnel of missionaries, to Committee on Missions; on property in China, to Committee on Conference Claimants and Boundaries; on episcopal supervision, to Committee on Episcopacy.

LOUISIANA CONFERENCE.—Memorial on episcopal assignments, to Committee on Episcopacy; on reorganization of educational work, to Committee on Education; on missions and social service day in Sunday schools, to Committee on Temperance and Social Service; on hospitals in New Orleans, to Committee on Hospitals.

LOUISVILLE CONFERENCE.—Memorial on change in boundaries, to Committee on Conference Claimants and Boundaries; four memorials on changes in Discipline, election of social and recreational director, regarding Church membership, coördination of educational work, to Committee on Revisals.

LITTLE ROCK CONFERENCE.—Memorials on presiding elders, to Committee on Itinerancy; on Epworth Leagues, to Committee on Epworth Leagues; on lay representation, askings *vs.* assessments, to Committee on Revisals; on reorganization of educational work, to Committees on Sunday Schools, Epworth Leagues, Missions, and Education.

NORTH ALABAMA CONFERENCE.—Memorial on changes in Discipline, to Committee on Revisals; on teachers in Sunday school training schools, to Committee on Sunday Schools.

NORTH CAROLINA CONFERENCE.—Memorial on

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Memorials presented and referred

better-trained ministry, on uniting of boards, on admission on trial, to Committee on Education; on young people, to Committee on Epworth Leagues; on hospitals, to Committee on Hospitals.

NORTH GEORGIA CONFERENCE.—Memorial on lay leaders in Annual Conference, vote by orders in Annual Conference, lay representation in Annual Conference, Church property, administration of the Lord's Supper, to Committee on Revisals.

NORTH TEXAS CONFERENCE.—Memorial on unification, to Committee on Church Relations and Bible Cause; on consolidation of certain boards, to Committee on Education.

NORTHWEST CONFERENCE.—Memorial on unification, to Committee on Church Relations and Bible Cause.

NORTHWEST TEXAS CONFERENCE.—Memorial on constitutional questions, to Committee on Revisals; against merging certain boards, to Committee on Lay Activities; property protection, to Committee on Church Extension; overlapping of boards, to Committee on Education.

SOUTH CAROLINA CONFERENCE.—Memorial on course of study, to Committee on Itinerancy; on lay representation in Annual Conference, certificate of Church membership, lay representation, instruction of delegates, referendum on constitutional questions, to Committee on Revisals; on classification of schools and colleges, to Committee on Education; on Commission on Unification, to Committee on Church Relations and Bible Cause; on budget, to Committee on Conference Claimants and Boundaries; on changes in constitution of Board of Missions, to Committee on Missions.

SOUTHWEST MISSOURI.—Memorial on consolidation of Boards, to Committee on Education.

TENNESSEE CONFERENCE.—Memorial on associate lay leader, to Committee on Lay Activities.

UPPER SOUTH CAROLINA CONFERENCE.—Memo-

Memorials presented and referred

rial on discontinuance of Commission on Unification, to Committee on Church Relations and Bible Cause; trial of an undergraduate, to Committee on Itinerancy; classification of educational institutions, to Committee on Education; on hospitals, to Committee on Hospitals; on called session of General Conference, instruction of delegates, licensing committee, lay representation in Annual Conference, referendum, to Committee on Revisals.

VIRGINIA CONFERENCE.—Memorial on unification, to Committee on Church Relations and Bible Cause; episcopal residence, to Committee on Episcopacy; loose-leaf Quarterly Conference records, to Committee on Publishing Interests; renewal of license of local preacher, coördination of work of general boards, lay delegates to District Conference, membership of Quarterly Conference, licensing committee, to Committee on Revisals.

WEST OKLAHOMA CONFERENCE.—Memorial on lay representation, to Committee on Revisals.

Memorial from the Texarkana District, Little Rock Conference, on election of bishops for a term of years, to Committee on Episcopacy.

Memorial from the Jonesboro District, North Arkansas Conference, on changes in Church register, to the Committee on Revisals.

Memorials from the Corinth District, North Mississippi Conference, on membership of Board of Missions, to Committee on Missions; on pastors' reports, to Committee on Revisals; on election of bishops, to Committee on Episcopacy.

Memorial from the Stamford District, Northwest Texas Conference, on rights of laymen, to Committee on Lay Activities.

Memorial from the Lebanon District, Tennessee Conference, on affiliation of connectional periodicals, to Committee on Publishing Interests.

Memorial from the Los Angeles District, Pacific

Conference, on Western branch of Publishing House, to Committee on Publishing Interests.

Memorials presented and referred

Memorials from the McKinney District, North Texas Conference, on term of episcopacy, to Committee on Episcopacy; on episcopal districts and assignments, to the same Committee.

Memorials from the Dallas District, North Texas Conference, on superannuation of bishops, on term of bishops, to Committee on Episcopacy; on evangelists, to Committee on Missions; on orphanages, to Committee on Hospitals.

Memorial from the Galveston District, Texas Conference, on term of episcopacy, to Committee on Episcopacy.

Memorials from the Nashville District, Tennessee Conference, on referendum, to Committee on Itinerancy; on located and discontinued preachers, to Committee on Revisals; on City Board of Church Extension, to Committee on Church Extension.

Memorial from Board of Missions of Holston Conference on resident bishops on mission fields, to Committee on Missions.

Memorial from T. D. Ellis and others relating to election of Church Extension Secretary, to Committee on Church Extension.

Memorial from O. E. Goddard and others relating to assignment of bishops, to Committee on Episcopacy.

Memorials from the General Boards were presented as follows:

BOARD OF CHURCH EXTENSION.—Four memorials amending the constitution of the Board of Church Extension, to Committee on Church Extension.

BOARD OF EDUCATION.—Memorials on equipment of ministry, institutions established by Board of Education, religious census of the United States, establishing new schools and foundations, electing heads of Departments of Board of Education, classification of support of educational institutions,

Memorials presented and referred

trustees of educational institutions, Christian Education Movement, Church collection day, reorganization of Boards, annual income, to Committee on Education.

BOARD OF FINANCE.—Memorials on assessment for Superannuate Fund, to Commission on Budget; Superannuate Endowment Fund, advocating no change in name of Board, to Committee on Conference Claimants and Boundaries.

BOARD OF LAY ACTIVITIES.—Memorial relating to Constitution for Board of Lay Activities, to Committee on Lay Activities; on various benevolences, to various committees.

BUDGET COMMISSION.—Memorial on paragraph 335 of the Discipline, to Committee on Revisals.

EPWORTH LEAGUE BOARD.—Memorial on changes in Discipline regarding the Epworth League, to Committee on Epworth League.

HOSPITAL BOARD.—Memorials on tuberculosis hospital, on constitution of Hospital Board, changes in Disciplinary questions, to Committee on Hospitals.

BOARD OF MISSIONS.—Memorials on Oriental work, Scarritt College, Nationalist Movement, episcopal supervision, Siberian Mission, financial support, to Committee on Missions.

SUNDAY SCHOOL BOARD.—Memorial on organization and general work of the Board, to Committee on Sunday Schools.

Resolutions from E. L. Woolf and others on election of stewards, to Committee on Revisals.

Resolutions from J. H. Eakes and others on allowances by Board of Finance, to Committee on Revisals.

Communication from Ministerial Union of Washington, D. C., relating to affiliated Church membership, to Committee on Revisals.

Communication from Commission on Union with

Kindred Bodies, to Committee on Church Relations and Bible Cause.

Memorials presented and referred

Reports were submitted and referred as follows:

From Stonewall Anderson, General Secretary of the Board of Education, to Committee on Education.

From T. D. Ellis, General Secretary of the Board of Church Extension. to Committee on Church Extension.

From L. E. Todd, General Secretary of the Board of Finance, to Committee on Conference Claimants and Finance.

From F. S. Parker, General Secretary of the Epworth League Board, to Committee on Epworth League.

From J. W. Shackford, General Secretary of the Sunday School Board, to Committee on Sunday Schools.

From C. C. Jarrell, General Secretary of the Hospital Board, to Committee on Hospitals.

From the Board of Missions, draft of the constitution of the Board of Missions, to Committee on Missions.

From the Commission on Reorganization of the Boards, report on reorganization, unification of educational program, to Special Committee of Fifteen.

Bishop Hendrix remembered

Bishop Candler spoke of our absent and afflicted Senior Bishop Eugene R. Hendrix. On motion of W. Erskine Williams, lay delegate from the Central Texas Conference, the Secretary was instructed to send a telegram of affection to Bishop Hendrix.

Bishop Candler presented a report of the Commission on Connectional or Coöperative Union with Theologically Kindred Bodies other than Methodists. On motion of W. A. Cooper, clerical delegate from the Florida Conference, the report was referred to the Committee on Church Relations and Bible Cause.

MAY 6
SECOND DAY

Report of Commission on Constitution submitted

Bishop Candler submitted the report of the Commission on Constitution of the Methodist Episcopal Church, South. W. Asbury Christian, clerical delegate from the Virginia Conference, offered a resolution looking to a consideration of the report by the General Conference, acting as a Committee of the Whole.

J. S. French, clerical delegate from the Holston Conference, offered a substitute calling for a Special Committee of Twenty-Five, to be appointed by the College of Bishops, to which the report shall be referred. M. E. Lawson, lay delegate from the Missouri Conference, moved to amend the substitute by making the committee to consist of seven members instead of twenty-five. W. T. Whiteside, clerical delegate from the North Texas Conference, moved the pending question. The motion did not prevail. Herbert Holmes, lay delegate from the North Mississippi Conference, moved the previous question, and the motion prevailed. The amendment to the substitute was lost. The substitute was lost by a vote of 154 for to 208 against.

The resolution was adopted, as follows:

Resolution concerning report of Commission on Constitution

Resolved, That, when this Conference considers the report of the Commission on Constitution of the Church, that it resolves itself into a committee of the whole and take up the said report item by item, and when it has completed its consideration as a committee of the whole it report its findings to the General Conference for its decision.

W. ASBURY CHRISTIAN,
MARTIN E. LAWSON
JOHN T. ELLISON.
C. W. TADLOCK,
JAMES A. ANDERSON.

James A. Anderson, clerical delegate from the North Arkansas Conference, moved that on Tuesday, May 11, immediately following the reading of the Journal, the Conference go into a Committee of the Whole to consider the report of the Commission on Constitution, Bishop Candler, Chairman of the Commission, to preside. The motion prevailed.

Report of Commission on Reorganization of the Boards submitted

R. E. L. Morgan, clerical delegate from the West Oklahoma Conference, submitted the report of the Commission on Reorganization of the Boards, and moved that a consideration of the report be made the order of the day for Monday morning, May 10, at 10 o'clock. M. E. Lawson, lay delegate from the Missouri Conference, moved as a substitute that the sections of the report dealing with the interests of the various Boards involved, be referred to the several Standing Committees now considering these interests. Paul B. Kern, clerical delegate from the East Oklahoma Conference, moved as an amendment to the substitute that a Special Committee of Fifteen be appointed by the College of Bishops, said committee to be composed of eight clerical and seven lay delegates. General discussion of the matter was entered into. A. W. Plyler, clerical delegate from the Western North Carolina Conference, moved the previous question, and the motion prevailed. The amendment to the substitute prevailed by a vote of 200 for to 162 against. The substitute as amended was adopted.

Bishops requested to submit report of their work

Bascom Anthony, clerical delegate from the South Georgia Conference, moved that the Bishops submit reports of their work on Friday, May 7. H. D. Knickerbocker, clerical delegate from the North Texas Conference, moved to amend by allowing the Bishops to report at a time to suit their convenience. The amendment being accepted by Dr. Anthony, the motion prevailed.

The report of the Secretaries on the distribution of the Episcopal Address was submitted. M. A. Childers, lay delegate from the West Texas Conference, moved that each Conference delegation select a representative on the Special Committee on the Spiritual State of the Church, recommended by the Secretaries' report. The amendment was lost. The report was adopted, as follows:

REPORT OF SECRETARIES ON DISTRIBUTION OF EPISCOPAL ADDRESS

Distribution of Episcopal Address

In considering the matter of the distribution of the several parts of the Episcopal Address the Secretaries deemed it appropriate that a Special Committee on the Spiritual State of the Church be raised, in order to give specific attention to several important paragraphs. The Secretaries therefore recommend that such a committee be constituted, to be composed of nine members, who shall be appointed by the Chair and designated the Committee on the Spiritual State of the Church. Anticipating the acceptance of this recommendation, the Secretaries have made the following distribution of the Episcopal Address:

To the Committee on Episcopacy: Salutation, page 3; "Our Several Responsibilities," page 3; "Deceased Bishops," page 4; "Health and Activity of the Bishops," page 4; "Requests for Prayer," page 34; "The Spirit of Our Fathers and Our Spirit," page 35.

To the Committee on Itinerancy: "Lightening the Burdens of the Pastors," page 5; "Boundaries of our Duties," page 5; "Growth of the Church," page 14; "Suggested Changes in the Discipline," page 33.

To the Special Committee on the Spiritual State of the Church: "Our Faith," page 6; "Dangers and Remedies," page 9; "Prevalent Worldliness," page 14.

To the Committee on Church Relations and Bible Cause: "Unification," page 12.

To the Committee on Temperance and Social Service: "Divorce," page 16; "Christian Citizenship," page 17.

To the Committee on Conference Claimants and Boundaries: "Superannuate Endowment Fund," page 21.

To the Committee on Hospitals: "Hospitals," page 22.

To the Committee on Education: "Christian Education," page 24.

To the Committee on Missions: "Missions," page 27; "Our Colored Brethren," page 31.

To the Committee on Lay Activities: "Lay Activities," page 29.

To the Committee on Publishing Interests: "Our Church Papers," page 32.

To the Committee on Revisals: "Style and Arrangement of the Discipline," page 33.

Respectfully submitted. THE SECRETARIES.

J. M. Rogers, lay delegate from the South Georgia Conference, moved that Tuesday evening, May 11, be set aside for hearing one or more of the Fraternal Messengers. A special session of the Conference was ordered for that hour.

Time set for hearing Fraternal Messengers

The following resolution was adopted:

Be it resolved, That when memorials or resolutions are referred to the several committees by the General Conference it shall be understood that the whole question with which the memorials or resolutions have to do is referred to the committees and the committees may concur, nonconcur, or, rejecting all the papers referred to them, recommend such action as they may consider wise in the premises.
T. D. ELLIS,
L. H. ESTES.

Boat ride on Mississippi River

It was announced by C. C. Grimes, Chairman of the Local Committee on Entertainment, that arrangements had been made for a boat ride on the Mississippi River for Monday afternoon, May 17. On motion, the invitation was accepted.

Organization of Standing Committees

The organization of the Standing Committees was announced as follows:

EPISCOPACY.—F. P. Culver Chairman; I. C. Jenkins, Secretary.

ITINERANCY.—B. F. Lipscomb, Chairman; W. F. Dunkle, Secretary.

REVISALS.—E. B. Chappell. Chairman; F. A. Carter, Secretary.

PUBLISHING INTERESTS.—W. R. Odell, Chairman; J. W. Perry, Secretary.

EDUCATION.—R. L. Flowers, Chairman; J. H. Reynolds, Vice Chairman; Paul B. Kern, Secretary.

CHURCH EXTENSION.—T. D. Ellis, Chairman; M. H. Norton, Secretary.

MISSIONS.—Bascom Anthony, Chairman; W. Erskine Williams, Secretary; S. H. Blan and Ira Hawkins, Assistant Secretaries.

SUNDAY SCHOOLS.—Andrew Sledd, Chairman; W. Asbury Christian, Secretary; W. G. Henry, Assistant Secretary.

CONFERENCE CLAIMANTS AND BOUNDARIES.—J. B. Winn, Chairman; J. W. Barton, Secretary.

TEMPERANCE AND SOCIAL SERVICE.—C. M. Hay, Chairman; W. G. Henry, Secretary.

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EPWORTH LEAGUES.—George Pohlman, Chairman; W. W. Holmes, Secretary.

CHURCH RELATIONS AND BIBLE CAUSE.—W. A. Cooper, Chairman; J. A. B. Fry, Secretary.

LAY ACTIVITIES.—M. E. Lawson, Chairman; J. E. Crawford, Secretary.

HOSPITALS.—C. C. Jarrell, Chairman; Albert Anderson, Secretary.

Adjournment

After various announcements the Conference joined in singing Hymn 180, "All hail the power of Jesus' name," and adjourned with the benediction pronounced by Bishop Denny.

MAY 7
THIRD DAY

THIRD DAY, FRIDAY, MAY 7

Session opened

The Conference convened at 9 A.M., Bishop Denny in the chair.

Devotional services

Bishop Denny introduced Dr. George E. Booker, clerical delegate from the Virginia Conference, and requested that he conduct the morning's devotions. Dr. Booker announced and the Conference sang Hymn No. 2, "Come, thou Almighty King," after which Dr. Booker led in prayer.

Minutes read and approved

The minutes of Thursday's session were read, corrected, and approved.

J. D. Gardner, lay delegate from the South Georgia Conference, gave notice of a purpose to move a reconsideration of the action of yesterday relative to the increase of the per diem for expenses.

M. H. Norton, clerical delegate from the Florida Conference, gave notice that he would move a reconsideration of the action of yesterday whereby the Conference voted to resolve itself into the Committee of the Whole for the consideration of the report of the Commission on the Constitution of the Church.

Personnel of special committees

Bishop Denny announced the following Special Committees, which were authorized by the Conference on yesterday and were to be appointed by the College of Bishops:

SPIRITUAL STATE OF THE CHURCH.—C. W. Tadlock, W. W. Peele, Arthur Moore, T. G. Herbert, George S. Jones, W. L. Dean, C. E. Hayes, C. B. Van Arsdale, J. W. Moore.

COMMITTEE ON CONSIDERATION OF THE REPORT OF THE COMMISSION ON REORGANIZATION OF BOARDS.—Paul B. Kern, J. B. Cox, Charles D. Bulla, J. T. Leggett, Mark C. Magers, J. Howard Wells, R. H. Winn, A. P. Lyon, Mrs. W. J. Piggott, M. A. Childers, M. O. Shivers, J. B. Ivey, Nathan Newby, J. N. Hillman, H. J. McCord.

Bishop Denny read and commented on Luke vii 36–50. The Conference joined heartily in singing Hymn 272, "Just as I am, without one plea."

Bishop Denny resigned the chair to Bishop Mouzon.

Reconsideration ordered

M. H. Norton, clerical delegate from the Florida Conference, having previously given notice, now moved a reconsideration of the vote of yesterday whereby the report of the Commission on the Constitution of the Church was made the order of the day for Tuesday, May 11, the Conference acting as a Committee of the Whole. The motion prevailed.

Previous question

W. A. Cooper, clerical delegate from the Florida Conference, spoke to the report. T. B. King, lay delegate from the Memphis Conference, made a point of order, which was not sustained. W. Asbury Christian, clerical delegate from the Virginia Conference, and J. Stewart French, clerical delegate from the Holston Conference, both spoke to the question. H. D. Knickerbocker, clerical delegate from the North Texas Conference, moved the previous question. The question was ordered. The motion to reconsider prevailed by a vote of 207 for to 163 against.

J. S. French, clerical delegate from the Holston Conference, moved the adoption of a paper providing for a substitute with an amendment. A. P. Lyon, clerical delegate from the Louisville Conference, moved a substitute for the whole matter. The Chair decided that the motion was not in order.

The substitute offered by J. S. French was adopted, as follows:

Special Committee on Constitution

Resolved: 1. That there shall be a Special Committee on the Constitution, composed of twenty-five members, to be appointed by the College of Bishops, to which shall be referred the report of the Commission on Constitution, together with all substitutes, amendments, and other related papers.

2. That the report of this Special Committee shall be made the order of the day for Friday, May 14, immediately after the approval of the minutes.

J. S. FRENCH,
I. P. MARTIN,
W. A. COOPER

R. G. Mood, clerical delegate from the North Texas Conference, moved that all papers referred to various committees that deal with interests referred to the Special Committee on the Reorganization of Boards, be referred to that committee, and the motion prevailed.

Concerning per diem

J. D. Gardner, lay delegate from tne South Georgia Conference, having previously given notice, now moved a reconsideration of the action of yesterday whereby the per diem for expenses of delegates was not changed. The motion was withdrawn when R. A. Clark, clerical delegate from the Memphis Conference, stated that the matter could be satisfactorily adjusted by the Committee on Arrangements and the Publishing Agents.

Delegates from Missions on Standing Committees

Bascom Anthony, clerical delegate from the South Georgia Conference, presented a resolution amending the Rules of Organization on the matter of membership of delegates from Missions on Standing Committees. Herbert Holmes, lay delegate from the North Mississippi Conference, moved to refer the resolution to the Committee on Rules. J. B. Winn, clerical delegate from the Virginia Conference, spoke to the question. Herbert Holmes made the point of order that the speaker was discussing the merits of the paper and not the motion to refer. The point was not sustained. J. B. Winn resumed

Delegate from Missions on Standing Committee

his speech. J. H Eakes, clerical delegate from the North Georgia Conference, made the point of order that the speaker was not discussing the matter before the Conference. F. P. Culver, clerical delegate from the Central Texas Conference, made the point of order that the motion to refer was out of order. The point was not sustained. T. M. Evans, lay delegate from the Mississippi Conference, made a point of order which was not sustained. J. H. Eakes renewed his point of order that the speaker was discussing the merits of the matter and not the motion to refer. The point was sustained. Frank S. Onderdonk, clerical delegate from the Texas Mexican Mission, arose to a question of privilege, and urged the Conference to consider the great matters before it without taking so much time to consider the representatives of the mission fields.

F. B. Jones, clerical delegate from the Memphis Conference, moved the previous question, and the motion prevailed. The motion to refer was lost. The paper was adopted, as follows:

Be it resolved, That Section 3 of the Rules of Organization, adopted on Wednesday, be amended by the insertion before the words "as follows," near the middle of the paragraph, the words, "and one clerical delegate from each Mission on each committee except that on Episcopacy," so that the amended paragraph shall read:

"3. That there shall be twelve Standing Committees, composed of one clerical and one lay representative from each Annual Conference, to be elected by the respective delegations; and one clerical delegate from each Mission, on each committee except that on Episcopacy, as follows," etc.

BASCOM ANTHONY,
E. E. CLEMENTS.

J. D. Gardner, lay delegate from the South Georgia Conference, renewed his motion touching the matter of the per diem expenses of delegates. J. W. Mills, clerical delegate from the Texas Conference, moved that the motion be laid on the table. The motion prevailed.

MAY 7
THIRD DAY

Dr. Charles L. Goodell introduced

Bishop Mouzon introduced Dr. Charles L. Goodell, Secretary of Evangelism of the Federal Council of the Churches of Christ in America.

Memorials presented and referred

The call of the Conferences was made for memorials, appeals, petitions, etc., and the following were referred:

CHINA CONFERENCE.—Memorial on episcopal supervision, to Committee on Episcopacy.

CENTRAL TEXAS CONFERENCE.—Memorials on term of episcopacy, to Committee on Episcopacy; on consolidation of certain Boards, to Special Committee; on insurance, to Committee on Church Extension; on time limit of episcopacy, to Committee on Itinerancy; on time limit of presiding elder, increased representation of laymen in the Annual Conference, and changes in Discipline, to Committee on Revisals.

DENVER CONFERENCE.—Memorial on lay representation, to Committee on Education.

JAPAN MISSION.—Memorial on disability of missionaries, to Committee on Missions.

LOUISIANA CONFERENCE.—Memorial on hospitals, on claimants to superannuate fund, to Committee on Conference Claimants and Boundaries.

MISSISSIPPI CONFERENCE.—Memorials on delegates to District Conference, preachers on trial, to Committee on Revisals; on reorganization of educational work, to Committee on Education; on hospitals, and Orphans' Home Board, to Committee on Hospitals.

NORTH MISSISSIPPI CONFERENCE.—Memorials on voting by orders, to Committee on Constitution; on unification, to Committee on Church Relations and Bible Cause.

MISSOURI CONFERENCE.—Memorial on Church relations, to Committee on Church Relations and Bible Cause; on changes in Discipline, to Committee on Revisals.

NORTH GEORGIA CONFERENCE.—Memorial on

Annual Conference records, to Committee on Revisals.

Memorials presented and referred

TEXAS CONFERENCE.—Memorial on transfer of churches, to Committee on Church Relations and Bible Cause.

TEXAS MEXICAN MISSION.—Memorial on elevation to an Annual Conference, to Committee on Itinerancy.

WESTERN MEXICAN MISSION.—Memorial on reorganization of Mexican Conference, to Committee on Missions.

CZECHOSLOVAK MISSION.—Memorial on being raised to an Annual Conference, to Committee on Missions.

Memorial from the Pueblo District, Denver Conference, on unification, to Committee on Church Relations and Bible Cause.

Memorial from the Waxahachie District, Central Texas Conference, on relief from campaigns, to Committee on Conference Claimants and Boundaries.

Memorials from the Cleburne District, Central Texas Conference, on transfer of churches, to Committee on Church Relations and Bible Cause; on term of episcopacy, to Committee on Episcopacy; on changes in Discipline, to Committee on Revisals; on membership in Quarterly Conference, to Committee on Revisals.

Memorial from the Danville District, Kentucky Conference, on boundaries, to Committee on Conference Claimants and Boundaries.

Memorial from Mayville District, Kentucky Conference, on boundaries, to Committee on Conference Claimants and Boundaries.

Memorial from the Shreveport District, Louisiana Conference, on unordained preachers, to Committee on Revisals.

Memorial from the Fayette District, Missouri

Conference, on wills and annuities, to Committee on Revisals.

Memorials presented and referred

Memorial from the Sylacauga District, North Alabama Conference, on unification, to Committee on Church Relations and Bible Cause.

Memorial from the San Francisco District, Pacific Conference, and from the Portland District, Northwest Conference, on Western branch of the Publishing House, to Committee on Publishing Interests.

Memorial from the Sedalia District, Southwest Missouri Conference, on assessments, to Commission on Budget.

Memorial from the Houston District, Texas Conference, on hospitals, to Committee on Hospitals.

Memorials from the Marlin, Beaumont, and Galveston District Conferences and from the Houston pastors, Texas Conference, on Golden Cross revenues, to Committee on Hospitals.

Memorial from the Houston District, Texas Conference, on reorganization of Boards, to Special Committee.

Memorial from the pastors of New Orleans, Louisiana Conference, on hospitals, to Committee on Hospitals.

Memorial from the Baton Rouge District, Louisiana Conference, on lay representation, to Committee on Revisals.

Memorial from the Louisiana Conference delegates on trust clause, to Committee on Revisals.

A paper from J. S. French and J. A. Baylor offering a substitute for the proposed Constitution, to Special Committee.

Memorial from General Board of Lay Activities opposing consolidation with other Boards, to Special Committee.

Memorial from the Woman's Missionary Council on coördination of religious education in local Church, to Special Committee.

Memorials presented and referred

Memorials from J. D. Hammons and others, and from J. H. Waters and others, on trustees of Church property, to Committee on Revisals.

Memorials from P. O. Lowery, A. J. Gearheard, and others on laymen in the bishop's cabinet, to Committee on Episcopacy; on limiting the term of presiding elders, to Committee on Itinerancy.

Memorial from Board of Missions on work in Mexico, to Committee on Missions.

Resolution from R. P. Shuler and others on board of censors for moving pictures, to Committee on Temperance and Social Service.

A communication from the Sunday School Board, to Committee on Sunday Schools.

A communication from the China Conference was referred to the Committee on Missions.

Reports from the Board of Trustees of Emory University and from the Board of Trustees of Southern Methodist University were referred to the Committee on Education.

Reports from the Commission on Temperance and Social Service and from the Near East Advisory Committee were referred to the Committee on Temperance and Social Service.

Bishops asked for ruling

Andrew Sledd, clerical delegate from the Alabama Conference, presented a written request for a ruling by the College of Bishops on the permission just ordered granting delegates from Missions to vote as members of committees. A. P. Lyon, lay delegate from the Louisville Conference, arose to a question of law. The Chair ruled that the body is capable of taking any action it may choose.

Call for reports

The call for reports from Commissions, Boards, and connectional officers was made, and the following were submitted: C. C. Selecman, clerical delegate from the North Texas Conference, presented the report of Southern Methodist University, and F. N. Parker, clerical delegate from the Louisiana Conference, presented the report of the Trustees

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of Emory University. Both of these reports were referred to the Committee on Education.

Call for reports

The call for reports from Standing Committees was made. W. Asbury Christian, Calendar Secretary, moved that the reports be read by caption only and go to the Calendar. The motion prevailed. The following reports were submitted and went to the Calendar: No. 2, Committee on Hospitals; Nos. 2, 3, 4, and 5, Committee on Church Extension; Nos. 1 and 2, Committee on Conference Claimants and Boundaries; No. 1, Committee on Epworth Leagues.

The call was made for reports from Special Committees. The Committee on Rules submitted their report. On motion, the rules were suspended and the report put upon its passage. The report was adopted, as follows:

Report of Commission on Rules

REPORT OF THE COMMITTEE ON RULES

We recommend the adoption of the following rules:

Rule 1. The daily meeting shall be from 9 A.M. to 12:30 P.M. until otherwise ordered by majority vote.

Rule 2. No alternate shall have the privilege of membership until his name has been announced.

Rule 3. The Secretaries shall constitute the committee for distributing the Episcopal Address, and the adoption of this report shall be notification to the committee.

Rule 4. The members of any special committee shall be named by the bishop presiding when the committee is ordered, unless otherwise directed by the Conference.

Rule 5. After religious service, the regular meeting shall be conducted in the following order:

(1) For the first two days only, calling the roll of members and alternates.

(2) Reading the journal of the previous meeting or meetings.

(3) For the first four daily sessions, Sunday excepted, alphabetical call of the Conferences for appeals, memorials, petitions, and resolutions proposing changes in the Discipline. After the expiration of the first four days of the session the order shall be as follows: All appeals, memorials, petitions, and resolutions proposing changes in the Discipline shall be placed in the hands of the Secretary by 9:30 A.M., and upon call of the third item of the Order of Business the Secretary

Report of Commission on Rules

shall proceed at once to read the captions of such papers in his hands for reference to the proper committees.

(4) For the first ten daily sessions, Sunday excluded, reports from commissions, boards, and connectional officers.

(5) Reports from standing committees.

(6) Reports from special committees.

(7) Calendar.

Rule 6. A motion to adjourn shall not be debatable, and shall be in order at any time except (1) when a member has the floor; (2) when a vote is being taken; (3) when the pending or previous question has been ordered and voting under it has not been completed; (4) when no business has been transacted since the motion to adjourn was voted down.

Rule 7. Reports, resolutions, appeals, petitions, memorials and substitutes, together with amendments proposing changes in the Discipline, shall be written and in triplicate and have written on the back of them the subject to which they relate, the Conference, Church, or names of two individuals presenting the paper, and the committee to which it is referred.

Rule 8. (*a*) Reports from the Committee on Episcopacy approving by name the character of the bishops, and making apportionments to the bishops and to the widows and orphans of deceased bishops, are final.

(*b*) Reports from committees (and minority reports) recommending concurrence in proposed changes in the Discipline shall give chapter, section, and paragraph to be affected and the language as it will read when adopted, and shall be placed on the Calendar in order of their being read, subject to consideration during or after the next daily meeting.

(*c*) Reports from committees, and all other papers which propose an alteration in the Restrictive Rules of the Church, shall state the alteration proposed to be made and the form of the motion shall be: "Will the General Conference recommend to the Annual Conferences the change indicated above?"

(*d*) The adoption of the report recommending concurrence shall constitute legal enactment.

(*e*) A committee's report recommending nonconcurrence shall be subject to immediate consideration on completion of the daily call for reports from Standing and Special Committees, unless there be a minority report or a motion to substitute concurrence, in which case both reports, the committee's report together with a motion to substitute concurrence, shall be placed on the Calendar.

(*f*) Every committee of the General Conference is hereby authorized to delegate to the chairman and secretary of the committee the duty of preparing and presenting to the General Conference the action taken by the committee on any given

Report of Commission on Rules

subject, and every committee is also authorized to grant to a minority of the committee the right to draft and to present to the General Conference a minority report without reading the same before the full committee, provided the substance of said minority report has been stated to the committee.

Rule 9. The bishop presiding shall be the legal president of the Conference. He shall decide points of order raised by members and shall rule on questions of order not raised by members, as he deems necessary to conform to these Rules of Order, subject, in both cases, to an appeal to the Conference by any member without a second, which appeal shall be decided by a vote without debate, except that the appellant and the chairman shall each have five minutes for a statement. A tie vote in the case of an appeal shall sustain the Chair.

Rule 10. When the Chairman stands at his place and calls the Conference to be in order, no member shall speak, address the Chair, or stand while the Chairman stands.

Rule 11. (*a*) A member shall not speak, make a motion, or offer a paper without first having the floor, which shall be given by the Chairman calling his name or announcing him from a certain Conference.

(*b*) A member of the floor may not be interrupted without his consent, except to call him to order, to raise a question of general privilege, to announce the time for a special order, or to correct misrepresentations.

(*c*) No member shall speak a second time on the same question if any member who has not spoken desires the floor; nor more than twice on the same subject under the same motion; nor longer than fifteen minutes unless his time be extended by the Conference.

Rule 12. The main proposition shall be open to debate under the following motions: To adopt; to commit with instructions; to adopt a substitute; and to postpone indefinitely.

Rule 13. Subsidiary motions shall have the following order of precedence: (1) To lay on the table; (2) the pending question; (3) the previous question; (4) to postpone to a definite time; (5) to commit; (6) to postpone indefinitely; (7) to amend.

Rule 14. A substitute shall consist of a minority report, or a resolution, and the motion to adopt it shall be a rival principal question, in order while an amendment to the principal proposition is pending. To substitute shall require a motion to adopt and shall be subject to amendment the same as the principal question, after which the principal proposition shall be subject to amendment, an amendment to an amendment being allowed. After amendments have been made, or if no

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amendments are made, the vote shall be taken, first on adopting the substitute, and if adopted, it shall be final action of the Conference on the matter.

Rule 15. A subsidiary motion may be laid on the table without carrying any other with it.

Rule 16. (*a*) A motion for the pending question shall be decided without debate; and if adopted, the pending subsidiary question shall be put to a vote without further debate.

(*b*) A motion for the previous question shall be decided without debate; and if adopted, all motions before the Conference shall be put to vote in their order without debate, except that in the case of the report from a committee, the chairman, or other representative of the committee, shall have the right to a closing speech in support of the report.

Rule 17. To reconsider shall be in order at any time after the vote desired to be reconsidered on the day the vote was taken or immediately after the reading of the journal at the next daily meeting, and shall be moved by a member who voted with the prevailing side. After reconsideration has been ordered, the question shall stand as it was just before the vote reconsidered was taken, but divested of the pending or previous question if either has been ordered.

Rule 18. (*a*) Only members within the Conference bar when the vote is taken shall be entitled to vote.

(*b*) Voting shall be by acclamation or show of hands, but any member may demand a division.

(*c*) A majority of those voting, a quorum being present, shall decide all questions except the call for the ayes and nays, which shall be ordered by one-fifth of those voting; to amend or suspend the Rules of Order, to object to the consideration of a special order, or to consider a special order before the set time, and to propose to ratify a change in the Constitution of the Church, each of which shall require a two-thirds majority, a quorum being present.

(*d*) An amendment to a proposed change in the Constitution of the Church shall be adopted by a majority.

Rule 19. The Secretary shall keep a chronological record of orders of the day, of reports of committees, under paragraph (*b*) of Rule 8, and of reports placed on record by vote. This record shall be called the Calendar, and the matters of business placed on it shall be considered in order, unless by a vote of a majority an item be taken up out of its order.

Rule 20. No member, unless unavoidably hindered by sickness or otherwise from being present, shall absent himself from the sessions of the Conference without leave.

Rule 21. These Rules of Order may be amended or changed by a two-thirds majority; but no change or amendment shall

be in order unless the same is proposed in writing and has been referred to the Committee on Rules, which shall report thereon the next day.

Rule 22. In all cases not specified by these rules, "Robert's Rules of Order" shall be considered authority.

T. D. ELLIS, *Chairman;*
R. E. STACKHOUSE, *Secretary.*

L. H. Estes, clerical delegate from the Memphis Conference, moved an amendment to the Rules of Order, which was referred to the Committee on Rules.

Time set for hearing Dr. Cadman

J. M. Rogers, lay delegate from the South Georgia Conference, moved that the Conference hear Dr. S. Parkes Cadman, President of the Federal Council of the Churches of Christ in America, at 11:30 A.M. on Tuesday, May 11. The motion prevailed.

The Chair made a statement concerning the question of law that had been submitted to him. A. J. Lamar, clerical delegate from the Alabama Conference, moved that the Conference ask the College of Bishops to render an opinion on the question submitted by Andrew Sledd, as to the rights of delegates from Missions to serve as members of Standing Committees. R. G. Mood, clerical delegate from the North Texas Conference, made the point of order that the speaker was discussing the constitutionality of the question instead of the motion to refer. The point was sustained. Andrew Sledd, clerical delegate from the Alabama Conference, made a point of order which was not sustained. C. R. Jenkins, clerical delegate from the South Georgia Conference, made a point of order which was not sustained. J. W. Mills, clerical delegate from the Texas Conference, moved the previous question. The previous question was ordered. The motion prevailed, and the following question was referred:

The opinion of the bishops is requested on the constitutionality of the action just taken, giving the right to vote in

committees to those attendants upon the Conference from our Missions who are not in fact members of the Conference.

ANDREW SLEDD, ANDREW J. LAMAR,
H. M. CANTER, J. W. PERRY.
ERNEST L. WOOLF,

Report No. 5 of the Committee on Church Extension was read and adopted, as follows:

Report No. 5 of Committee on Church Extension

COMMITTEE ON CHURCH EXTENSION, REPORT NO. 5

Your Committee on Church Extension had before it the following memorial from the Northwest Texas Conference:

"We ask that the Plan for Property Protection, as presented to the Board of Church Extension by Ed R. Wallace, be enacted into law:

"1. Place in paragraph 112, and within brackets No. 1, this question: 'What amount has been paid to the Indemnity Loan Fund for this year?'

"2. Place the following article instead of the present Article X, paragraph 515, now in the Discipline of 1922: "'The Board shall have authority to raise and administer an Indemnity Loan Fund to protect our property against losses by fire and tornado. The revenues shall be derived from annual collections in each charge as per Article X of this paragraph. The amount of the several assessments shall be determined by each charge and the presiding elder or a representative of the Board to provide protection for not less than 25 per cent nor more than 60 per cent of the value of said property agreed upon by said representative; protection to become effective as soon as draft or money reaches the office.

"'The Board shall hold in cash and liquid securities a sufficient amount to take care of probable losses; but if losses are sustained in excess of collections paid in, they shall be placed on the calendar, to be met in their regular order. The amount of protection, evidenced by moneys paid in, shall be determined by established rates where property is located. The Board shall not operate an insurance business and shall issue no policies, but safely hold, loan, collect, and distribute in an equitable manner all funds paid into the Indemnity Loan Fund so as not to involve in any way other funds held and administered by the Board. And no donation shall be made in case of losses unless the collection for the Indemnity Loan Fund shall have been previously paid in to the said

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Loan Fund for the protection of the property suffering from loss.

Report No. 5 of Committee on Church Extension

"'The Board shall place all churches and parsonages now being aided under immediate protection, collecting a sufficient assessment from said charges to cover not less than 25 per cent nor more than 60 per cent of the legal value of said properties aided, placing same in the Loan Fund. Unaided Churches may be allowed twelve months to come under the regulation.'"

We recommend nonconcurrence.

T. D. ELLIS, *Chairman;*
M. H. NORTON, *Secretary.*

W. Asbury Christian, Calendar Clerk, moved to suspend the rules in order to bring up reports just placed upon the Calendar for action. The motion prevailed. Report No. 2 of the Committee on Hospitals was read and adopted, as follows:

Report No. 2 of Committee on Hospitals adopted

COMMITTEE ON HOSPITALS, REPORT NO. 2

Your committee has given careful consideration to a memorial from the General Hospital Board, as follows:

"In Chapter II., Section II., ¶52 of the 1922 Discipline, add the words 'From the Golden Cross Enrollment' to Question 33, making the question read as follows: 'What has been contributed for the following causes: Foreign Missions? Home and Conference Missions? Church Extension? Education? The American Bible Society? General Conference expense? By the Woman's Missionary Society? From the Golden Cross Enrollment?'

"In Chapter II., Section V., ¶93, change Answer 5 so as to include a subsection to be numbered 11, and to read as follows:

"'(11) The Golden Cross Society, showing how many members have been enrolled and the amounts that have been contributed through these means.'

"In Chapter II., Section VI., ¶112, under Order of Business for the first Quarterly Conference, insert 'Question 10' so as to read:

"'(10) Have directors for the Golden Cross Society been appointed?'

"In Chapter II., Section VI., ¶112, Under Order of Business for the second Quarterly Conference, change old 'Question 10' to '11' and insert 'Question 12' so as to read:

"'(12) Who are confirmed as directors of the Golden Cross Society?'

Report No. 2 of Committee on Hospitals adopted

"Let the following questions be numbered accordingly.

"In Chapter II., Section VI., ¶112, under Order of Business for the third Quarterly Conference, add Section 12 so as to read:

"'(12) How many members have been enrolled in the Golden Cross Society; and what amount has been contributed by this means?'

"In Chapter II., Section VII., ¶116, in the Order of Business for the Church Conference, insert item '8' so as to read:

"'(8) From the Golden Cross Society.'

"In Chapter III., Section XVIII., ¶231, omit 'and' before 'universities' and insert 'and hospitals' after 'universities,' so that the paragraph will read:

"'¶231. Trustees of our schools, colleges, universities, and hospitals must be at least twenty-one years of age. Three-fourths of them,' etc."

We recommend concurrence.

CHARLES C. JARRELL, *Chairman;*
ALBERT ANDERSON, *Secretary.*

Presence of certain members noted

The following delegates having arrived, their presence was noted:

SOUTH CAROLINA CONFERENCE.—*Lay:* Charlton Durant.

TENNESSEE CONFERENCE.—*Lay:* Littell Rust.

TEXAS CONFERENCE.—*Clerical:* A. Frank Smith.

W. A. Cooper, clerical delegate from the Florida Conference, moved that, in view of the fact that the reports now on the Calendar had not been published in the *Daily Advocate,* and therefore no one had had a chance to carefully read them, we do now adjourn. The motion prevailed.

Adjournment

Various announcements were made and the Conference adjourned with the benediction pronounced by Bishop Mouzon.

FOURTH DAY, SATURDAY, MAY 8

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Session opened

The Conference convened at 9 A.M., Bishop Mouzon in the chair.

Devotional service

Bishop Mouzon announced and the Conference joined heartily in singing Hymn 324, "Break thou the bread of life," after which the Bishop led in the

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recital of the Apostles' Creed. H. B. Reams, clerical delegate from the Tennessee Conference, led in prayer. The Conference sang Hymn 551, "What a Friend we have in Jesus."

Bishop Mouzon read and commented on two passages of Scripture bearing on prayer, basing his remarks on Matthew vi. 5–15 and vii. 7–12.

Minutes read and approved

The minutes of Friday's session were read, corrected, and approved.

Personnel of Committee on Constitution of the Church

Bishop Mouzon announced the Special Committee on the Constitution of the Church, authorized yesterday, said Committee to be appointed by the College of Bishops, as follows: A. J. Lamar, B. Rhett Turnipseed, C. C. Grimes, C. L. Brooks, Joseph D. Randolph, T. L. Hulse, W. J. Sims, V. C. Curtis, O. E. Goddard, F. P. Culver, Ivan Lee Holt, H. L. Clay, C. C. Selecman, Charlton Durant, John W. Barton, L. D. Murrell, W. P. Thomas, George S. Jones, H. C. Stuart, T. F. Turner, H. H. White, N. L. Miller, W. P. Few, J. R. Caton, S. J. Hilburn.

Bishop Denny, Secretary of the College of Bishops, reported the following episcopal decision:

EPISCOPAL DECISION

Episcopal decision

To the General Conference of the Methodist Episcopal Church, South, Assembled in Memphis, Tenn., May 8, 1926.

Dear Brethren: Yesterday you took the following action:

"*Be it resolved,* That Section 3 of the Rules of Organization, adopted on Wednesday, be amended by the insertion before the words 'as follows,' near the middle of the paragraph, these words, 'and one clerical delegate from each Mission on each committee except that on Episcopacy,' so that the amended paragraph shall read:

"'3. That there shall be twelve Standing Committees, comprised of one clerical and one lay representative from each Annual Conference, to be elected by the respective delegations; and one clerical delegate from each Mission on each committee except that on Episcopacy,' etc."

By our law, on the College of Bishops the Church has laid the important, weighty, and delicate duty of calling the attention of the General Conference to any of its acts which, in the judgment of the bishops, is unconstitutional. The

Episcopal decision

action set forth above would have come before us as a matter of duty; but it comes to us especially because of your adoption of the following:

"The opinion of the bishops is requested on the constitutionality of the action just taken, giving the right to vote in committees to those attendants upon the Conference from our Missions who are not in fact members of the Conference."

By Paragraph 42 (2), the second Restrictive Rule, it is provided that no Annual Conference can have more than one representative for every eighteen members, nor less than one for every sixty members of that Conference. Acting under this Restrictive Rule, Paragraph 32 was adopted, fixing the number of members of the General Conference from an Annual Conference at one clerical and one lay member for each forty-eight members of each Annual Conference. Having respect to this constitutional requirement, Paragraph 88 provides that "at the annual meeting next preceding the General Conference the Mission shall elect to the General Conference one clerical delegate, who shall be a member of an Annual Conference; *provided*, that while he is not entitled to a vote, he shall be accorded the privileges of the floor."

The College of Bishops is of the opinion that such delegates from Missions have all the privileges on the Standing Committees that they have in the General Conference, but no more. Hence the action referred to us is illegal.

For the College of Bishops of the Methodist Episcopal Church, South: COLLINS DENNY, *Secretary*.

Bishop Denny then presented the following paper from the College of Bishops:

Recommendation from College of Bishops

RECOMMENDATION FROM THE BISHOPS

To the General Conference of the Methodist Episcopal Church, South.

Dear Brethren: Your General Superintendents beg leave to make to your honored body a special communication in view of the decision that we have felt constrained to make in response to the question we were requested by you to decide, concerning the right of delegates from Missions to vote in the Standing Commitees of the Conference.

Your bishops are in deep sympathy with our brethren sent by Missions as their delegates to the General Conference, under Paragraph 88 of the Discipline of 1922. The great work which they and their fellow laborers are doing in their respective fields is worthy of the highest consideration; and is so held in the esteem of your General Superintendents.

Recomendation from College of Bishops

We respectfully suggest, therefore, to the General Conference that the privileges of delegates of Missions be extended by constitutional processes as far as may be judged best for the promotion of the interests of the work in such Missions and for their advancement as organized bodies.

WARREN A. CANDLER,	W. N. AINSWORTH,
COLLINS DENNY,	JAMES CANNON, JR.,
EDWIN D. MOUZON,	W. B. BEAUCHAMP,
JOHN M. MOORE,	JAMES E. DICKEY,
W. F. MCMURRY,	SAM R. HAY,
U. V. W. DARLINGTON,	HOYT M. DOBBS,
H. M. DU BOSE,	HIRAM A. BOAZ.

In reply to the telegraphic greetings of the College of Bishops of the Methodist Episcopal Church, and in compliance with the action of this Conference, Bishop Denny submitted the following paper:

Telegram to Bishops of M. E. Church

RESPONSE TO GREETINGS FROM BISHOPS OF METHODIST EPISCOPAL CHURCH

Bishop E. G. Richardson, Secretary of Board of Bishops of the Methodist Episcopal Church, Washington, D. C.

The General Conference and Bishops of our Church have received with high appreciation your cordial greetings and good wishes, and on behalf of both bodies we return the warmest expression of brotherly regard and wish for you and your great Church all spiritual blessings in the heavenlies in Christ Jesus and ever-abounding prosperity through the riches of his grace.

W. A. CANDLER,
JOHN M. MOORE,
H. A. BOAZ.

Bishop Mouzon resigned the chair to Bishop Moore.

J. M. Rogers, lay delegate from the South Georgia Conference and Chairman of the Committee on Fraternal Introductions and Correspondence, announced the presence of the Rev. George W. Kerby, B.A., D.D., fraternal delegate from the United Church of Canada. Bishop Mouzon introduced Dr. Kerby

Dr. Kerby introduced

J. M. Rogers moved that the special order for Monday evening be vacated as far as a public service in the Conference hall of the General Board of Education is concerned, and that the Conference order for that time a special session for hearing Dr. Kerby. The motion prevailed.

Time for hearing Dr. Kerby set

W. Asbury Christian, clerical delegate from the Virginia Conference, moved that the communication from the Bishops recommending constitutional action in reference to representatives from Missions be referred to the Committee on Constitution. The motion prevailed.

Greetings from Wesley Club

Greetings from the seventy-two members of the Wesley Club of Yale Divinity School were read and referred to the Committee on Fraternal Introductions and Correspondence.

Time for Memorial service

F. P. Culver, clerical delegate from the Central Texas Conference, moved that the time of our Memorial Service for deceased bishops be changed from 11 A.M. to-day to 10 A.M., Saturday, May 15. W. Asbury Christian, clerical delegate from the Virginia Conference, moved as a substitute that Thursday morning at 10 o'clock be made the time for the Memorial Service. The amendment prevailed by a vote of 188 to 157. The motion as amended was adopted.

Call of Conferences for memorials, petitions, and resolutions

The roll of Conferences was called for memorials, petitions, appeals, etc., and the following were presented and referred:

FLORIDA CONFERENCE.—Memorial concerning the powers of the General Conference, to Committee on Constitution; on missionary cultivation, to Committee on Missions; concerning Conference claimants, to Committee on Conference Claimants, Finance, and Boundaries; on hospital policy, to Committee on Hospitals; concerning the Epworth League Board, to Committee on Epworth Leagues.

HOLSTON CONFERENCE.—Memorial concerning Church and Quarterly Conference, to Committee on Revisals.

MISSOURI CONFERENCE.—Memorial touching

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Call of Conference for memorials, petitions, and resolutions

Course of Study to Committee on Revisals; and Memorial on Religious Education at State Universities, to the Committee on Education.

From R. P. Shuler and others, paper touching changes in the Discipline, to Committee on Revisals.

From R. E. Stackhouse and others, petition concerning Called Session of the General Conference, to Committee on Constitution.

From District Conference, Montezuma, Ga., memorial touching delegates to District Conference, to Committee on Revisals.

From J. M. Moore and others, resolution concerning changes in our Conference questions, to Committee on Revisals.

From N. D. Guerry and others, memorial touching Scarritt College, to Committee on Missions.

From Trinity Church, Los Angeles, petition touching unification, to Committee on Bible Cause and Church Relations; also petition concerning liberalism, to Committee on Revisals.

From Lubbock District Conference, memorial concerning change in the Creed, to Committee on Revisals.

From George S. Jones and others, resolution touching the bishops, to Committee on Episcopacy.

From Business Men's Class, Temple, Tex., resolution touching requiring subscription to Articles of Religion and Creed, to Committee on Revisals.

The call was made for reports from Boards, Commissions, and connectional officers. The following were presented and referred:

From Board of Trustees of the Methodist Episcopal Church, South, to Committee on Conference Claimants, Finance, and Boundaries.

Report of Board of Managers of Tract and Evangelistic Literature, to Committee on Publishing Interests.

Report of editor of *Christian Advocate*, to Committee on Publishing Interests.

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Call of Conference for memorials, petitions and resolutions

Resolution from Woman's Missionary Council, to Special Committee on Reorganization of Boards.

Memorial from Book Committee touching Conference and connectional organs, to Committee on Publishing Interests.

Memorial from the Woman's Missionary Council touching membership in Quarterly Conferences and on Annual Conference Boards, to Committee on Revisals.

Report of Publishing Agents and Book Committee, to Committee on Publishing Interests.

Election of A. J. Lamar and John W. Barton as Publishing Agents

R. E. L. Morgan, clerical delegate from the West Oklahoma Conference, for the Book Committee, announced the election of A. J. Lamar and John W. Barton as Publishing Agents for the ensuing quadrennium; also the election of W. H. Nelson as editor of the *Pacific Methodist Advocate*.

The report of Dr. W. J. Young, our Fraternal Messenger to the Methodist Church of Canada, was read, as follows:

Report of Dr. W. J. Young, fraternal delegate to Methodist Church of Canada

REPORT OF DR. W. J. YOUNG, FRATERNAL MESSENGER TO THE METHODIST CHURCH OF CANADA

To the General Conference of the Methodist Episcopal Church, South, in session in Memphis, Tenn.

Dear Brethren and Fathers: Pursuant to appointment by the College of Bishops as Fraternal Delegate to the Methodist Church of Canada, I attended the General Conference of that Church, assembled in Toronto, September 27 to October 14, 1922, and spent several days listening with intense interest to the deliberations of that distinguished body and enjoying a delightful fellowship with its members.

I was given a most cordial reception, and was granted a very opportune time for the delivery of my message, which was heard with many marks of approval and appreciation. At the close of the address, I was asked by resolution to bring back to you the assurance of unceasing interest in the great and growing task of our beloved Church and of the joy over the splendid successes that have been achieved.

I was the recipient of many acts of distinguished courtesy and was frequently told of the special interest felt by Canadian

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Methodism in the Methodism of the South and of the feeling of a very close spiritual kinship. I was assigned to preach, both morning and night, on the Sabbath, in prominent pulpits, and on important occasions, and was given a splendid hearing.

I heard much concerning the union of the Congregational, Presbyterian, and Methodist Churches of Canada. There was manifested a large enthusiasm over what was believed to be the near approach of the consummation of the plans. There was evidence of genuine spiritual fervor and power at every mention of the subject. Dr. S. D. Chown, the much-beloved and honored General Superintendent, bade me say to you that the Methodists of Canada do not love Methodism less, nor do they honor less the heroes who established the Church of the Fathers, but that they made, in entering into the union, a great sacrifice for the sake of the kingdom of Jesus Christ, which they believe will be largely advanced by a movement which seems to them to be so fully in accord with the teachings of the Master.

Greatly appreciating the honor conferred upon me, I am,

Yours in brotherly love. W. J. YOUNG.

Bishop H. M. Du Bose, our Fraternal Messenger to the Church of the United Brethren in Christ, submitted his report, which was read and ordered to record, as follows:

Report of Bishop H. M. Du Bose, fraternal delegate to the Church of the United Brethren in Christ

REPORT OF BISHOP H. M. DU BOSE, FRATERNAL DELEGATE TO THE CHURCH OF THE UNITED BRETHREN IN CHRIST

To the General Conference of the Methodist Episcopal Church, South.

Dear Brethren: As your Fraternal Delegate, appointed to bear official greetings to the General Conference of the Church of the United Brethren in Christ, I beg to submit to you the following as my report:

The Reception Committee of the General Conference of the Brethren having appointed the hour, at 8 o'clock of the evening, on May 19, 1925, in Elmwood Music Hall, in the City of Buffalo, N. Y., I delivered before the Conference my address as your representative. It came to me as an especially grateful fact that Bishop H. H. Fout was presiding at the time of my being presented to the Conference. This not only recalled the fact that I had had the honor to present him to our General Conference at Hot Springs, when he brought us an eloquent and challenging message, the first formal communication to us from the Brethren, but it reëmphasized the assurance which he then brought us of the hope of his people for a closer affiliation and coöperation of our two bodies. Bishop Bell and others also recalled the meeting together of our Commissions at Columbus, in 1922, and all assured me of their purpose and pleasure to send us a messenger in 1926.

Report of Bishop H. M. Du Bose, delegate to the Church of the United Brethren in Christ

As a proper account to you of the discharge of my mission, I beg to submit a summary of my impressions and observations in connection with this visit to the legislative body of our so worthy and devoutly spiritual coreligionists.

The sitting of the General Conference which I attended was the twenty-ninth since the organization of the Church, nearly paralleling the history of constitutional American Methodism. A sense of apostolic confidence and a testimony of unquestioning faith in the providential origin and history of the denomination characterized the body and gave tone to its deliberations throughout. The sitting proved most satisfactory to the leaders of the Church because of the encouraging summaries of advance in all demoninational work reported for the quadrennium and the fine cohesive spirit which marked the proceedings. The membership of the Church, as reported in their Episcopal Address, is 389,294, a net increase of 38,287 for the four years just past. A similar or an advanced ratio of increase was noted in all departments of finance and administration, in pastoral support, Church property values, and general benevolences. During the quadrennium there was raised for all purposes in the denomination a total of $24,942,803. The total value of Church and parsonage property is $23,450,655. The gifts for all purposes show an increase of twenty per cent. The reports on the Church's publicational enterprizes, church erection, foreign missions, Sunday school and young people's work carried many evidences of prosperity and progress. Beyond any question the body of the United Brethren is well organized, alert, and evangelical.

The membership roll of the General Conference showed two hundred and sixteen delegates, equally divided between the clergy and the laity. Of the lay delegates, nineteen were women. At the opening of the session the Board of Bishops consisted of five general superintendents with one emeritus member, Bishop William M. Weekley, the Rev. Nicholas Castle, another retired bishop, having died. The active superintendents were: Bishops William M. Bell, Henry H. Fout, Cyrus K. Kephart, William H. Washinger, and Arthur B. Clippinger. As is well known, the bishops of this Church are subject to a quadrennial vote of indorsement or reëlection. On account of his years, the Conference placed the venerable Bishop Kephart in the honorable relation of emeritus and on

Report of Bishop H. M. Du Bose, delegate to the Church of the United Brethren in Christ

May 20, being the seventh day of the session, proceeded to the election of five bishops for the active list. On the first ballot the four remaining bishops of the former active lists, Bishops Bell, Fout, Washinger, and Clippinger, were reelected. On the third ballot, taken just before my leaving, the Rev. A. B. Stratton, D.D., of the Pennsylvania Conference, was named as the fifth bishop.

The idea of a time limit on the episcopacy in our sister Church seems to be a theory and not a practice. Retirement by Conference action is practically without a precedent. The bishops are participating members of the General Conference and vote, make motions, and offer papers in the same way as other delegates, Their membership is reckoned to the Annual Conference from which they were elected. In the episcopal election just described each of the bishops voted on a parity with his fellow members.

The relations between the bishops and the body of ministers and laymen are most cordial, the services and advantages of the general superintendency are genuinely appreciated, and there is no probability that the United Brethren will ever become less episcopal than they now are. Indeed, I doubt if the life-tenure episcopal bodies of evangelical Protestantism are more wedded to the institution. The differences which one notes in the application of the idea rather emphasize the recognized necessity and advantages of the office. This is not an abstract discussion, but a recital of facts in point.

I was much impressed with the peace, harmony, and spirit of solidarity which characterized the Conference in its proceedings. The order of motions, countermotions, questions, and points of law and order, as observed from a guest's seat near the chair of the presiding bishop, gave me a really homelike feeling. The details of Conference action, if not truly Methodistic, are Methodistlike and point back to the Otterbein-Asburian councils of a hundred and forty years ago.

The General Conference contained not a few men of marked ability. Several of the lay delegates had seen service in the National Congress and in other posts of high responsibility, and they gave ready evidence of their familiarity with the management of great affairs. The Conference made no mean impression upon the public mind of the great city in which it met.

The reception accorded me by the Conference was beautifully tender and was marked by many assurances of appreciation and brotherly esteem. The Lord make these Brethren many times more than they are and give them inheritance amongst all the sanctified!

HORACE M. DU BOSE.

Franklin N. Parker, our Fraternal Messenger to the General Council of the United Church of Canada, presented his report, which was read and went to record, as follows:

Report of Dr. Franklin N. Parker, Fraternal Messenger to the General Council of the United Church of Canada

REPORT OF DR. FRANKLIN N. PARKER, FRATERNAL MESSENGER TO THE GENERAL COUNCIL OF THE UNITED CHURCH OF CANADA

To the General Conference of the Methodist Episcopal Church, South, assembled in Memphis, Tenn., May, 1926.

Dear Fathers and Brethren: I herewith submit my report as Fraternal Messenger to the General Council of the United Church of Canada, which convened in the City of Toronto, June 10, 1925.

Through the courteous invitation of Rev. Dr. S. C. Chown, Superintendent of the Methodist Church of Canada, our College of Bishops were requested to send a Fraternal Messenger to this great assembly. In accordance with this request, I was honored with the responsibility and privileges of this mission.

The Council was a notable event in the history of the Protestant Churches. Methodists, Presbyterians, and Congregationalists sat in harmonious deliberation, effecting the merger of their historic Churches in one ecclesiastical body, continuing their organic life in the United Church of Canada.

Their deliberations were marked by a profound sense of the issues involved, the clear conviction that a wise Providence had guided them to that great day; and, above all, there was manifest a persuasive spiritual glow in all their discussions and the fellowship of their devotional services. The uppermost motive animating the body was the purpose to promote the common salvation which is in Christ Jesus our Lord.

Thursday night, June 11, was set apart for the reception of Fraternal messengers from the Methodist Episcopal Church, Methodist Episcopal Church, South, and the Congregationalist bodies of the United States, at which time it was my privilege to present the greetings and Godspeed of our Church.

As heretofore, your messenger was received with the most brotherly greetings with this addition, that formerly our salutations were received from members of our sister Methodist Church, but on this occasion there was the added interest that Presbyterians and Congregationalists united in a joint welcome to the representatives of our Methodist Churches. To me, it was a gracious manifestation of our unity in the faith that is in Christ Jesus. I endeavored to

Report of Dr. Franklin N. Parker, Fraternal Messenger to the General Council of the United Church of Canada

express what I believe to be our cordial and fraternal blessings upon their future, commending them to God and to the word of his grace in the bonds of Christian love and fellowship of the Holy Spirit.

Respectfully submitted. F. N. PARKER.

Dr. W. L. Northridge, Fraternal Messenger from Irish Methodist Church, introduced

J. M. Rogers, Chairman of the Committee on Fraternal Introductions and Correspondence, announced the presence of Dr. W. L. Northridge, Fraternal Messenger from the Irish Methodist Church. Bishop Moore introduced Dr. Northridge. J. M. Rogers moved that we hear the message of Dr. Northridge on Monday evening, May 10, and the motion prevailed.

Name of Committee No. 8 changed to Conference Claimants, Finance, and Boundaries

T. D. Ellis, clerical delegate from the South Georgia Conference, moved that the name of Committee No. 8, as set forth in the Plan of Organization and as adopted on Wednesday, May 5, be changed from "Conference Claimants and Boundaries" to "Conference Claimants, Finance, and Boundaries." The motion prevailed.

Report of Board of Trustees referred

Dr. A. J. Lamar, for the Board of Trustees, presented the report of that Board, and it was referred to the Committee on Conference Claimants, Finance, and Boundaries.

George S. Jones, lay delegate from the South Georgia Conference, offered a resolution on the method of nominating Quadrennial Boards, Commissions, etc. A. J. Lamar, clerical delegate from the Alabama Conference, moved to amend by striking out Section 3 of the resolution. J. R. T. Major, clerical delegate from the Upper South Carolina Conference, moved to further amend by striking out the word "Missions." This amendment was accepted. Dr. Lamar's amendment did not prevail. F. P. Culver, clerical delegate from the Central Texas Conference, moved the previous question. The previous question was ordered. The resolution was adopted, as follows:

Resolution on method of nominating Boards

Resolved: 1. That each delegation shall be privileged to nominate for each General Conference Board—viz., Publishing Interests, Education, Church Extension, Sunday Schools, and Epworth Leagues, and for the Book Committee, the Commission on Budget, the Commission on Temperance and Social Service, and for such other Boards, Commissions, and committees as are to be nominated by the Standing Committees, except the Board of Missions—one clergyman and one lay member from the Conference represented by the delegation.

2. That such nominations shall be sent to the Secretary of the General Conference, who shall distribute them to the respective chairmen of the appropriate committees.

3. That, so far as is consistent with the charters and constitutions and with securing efficient executive committees for the several organizations above named, the membership of each Board shall be selected from the list of nominees under these rules provided.

4. That these rules shall become effective as soon as adopted by the General Conference. GEORGE S. JONES,
NATHAN L. MILLER.

R. G. Mood, clerical delegate from the North Texas Conference, offered the following resolution, which was adopted:

Bishops to nominate Entertainment Committee

Resolved, That the College of Bishops appoint a committee of three, whose duty it shall be to nominate a committee of five on the Entertainment of the next General Conference.
R. G. MOOD,
W. A. CHRISTIAN.

D. H. Hotchkiss, clerical delegate from the Texas Conference, introduced the following resolution, which was adopted:

Conference prays for labor strike in Great Britain

Whereas there exists to-day in Great Britain a labor strike which is assuming such proportions as to threaten not only civil war for that nation, but even the peace of the world; and whereas the ties of blood, of a common language, and of the same high ideals bind us as a people close to that people, so that what affects them for good or ill is of much concern to us; therefore

Be it resolved, That this General Conference desist from its labor for a season, that, with millions of praying hearts the world over, we may pray to our God, the God of nations, the God and Father of our Lord Jesus Christ, who is the Prince of Peace, that unto the leaders of that and other disturbed peoples, shall be given counsels of wisdom that may lead to the early establishment of peace, righteousness, and brotherliness.

D. H. HOTCHKISS, R. W. ADAMS,
V. A. GODBEY, CLEM BAKER,
I. A. HENDERSON, LAWRENCE REYNOLDS.
F. S. ONDERDONK,

In conformity with this resolution, Bishop Moore called on Bishop W. N. Ainsworth, who led the Conference in prayer.

The list of Standing Committees was called, and the following report was presented and went to the Calendar: Committee on Missions, Report No. 2.

The list of the Special Committees was called, and the Committee on Rules submitted Report No. 2. On motion of T. D. Ellis, clerical delegate from the South Georgia Conference, the rules were suspended and the report was adopted, as follows:

Report of Committee on Rules

COMMITTEE ON RULES, REPORT NO. 2

The Committee on Rules has considered the petition referred to us for the amendment of Rule 11 (*a*) by the addition of the words, "When he is recognized by the Chair, he shall immediately announce his name and the Conference from which he comes," so that the rule, as amended, will read:

"Rule 11. (*a*) A member shall not speak, make a motion, or offer a paper without first having the floor, which shall be given him by the Chairman recognizing him. When he is recognized by the Chair, he shall immediately announce his name and the Conference from which he comes."

We recommend concurrence.

T. D. ELLIS, *Chairman;*
R. E. STACKHOUSE, *Secretary.*

The Committee on Public Worship presented the following report:

Public Worship Committee reports

PULPIT APPOINTMENTS FOR SUNDAY, MAY 9

METHODIST CHURCHES

First—9:30 A.M., Fellow Workers' Class, Mrs. J. H. McCoy; 11 A.M., Bishop Mouzon; 7:30 P.M., C. C. Selecman.

St. John's—9:30 A.M., Men's Fellowship Class, Fred Barnett; 11 A.M., Bishop Candler; 7:30 P.M., Robin Gould.

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Public Worship Committee reports

Union Avenue—9:30 A.M., Philathea Class, Miss V. P. Sze; 11 A.M., Bishop Ainsworth; 7:30 P.M., Arthur J. Moore.

Madison Heights—11 A.M., Forney Hutchinson; 7:30 P.M., Charles L. Goodell.

Trinity—11 A.M., Bishop Hay; 7:30 P.M., A. C. Chappell.

Southside—11 A.M., Bishop Denny; 7:30 P.M., R. L. Russell.

Galloway Memorial—11 A.M., Bishop Boaz; 7:30 P.M., S. G. Thompson.

St. Paul—11 A.M., Bishop McMurry; 7:30 P.M., J. W. Moore.

Epworth—11 A.M., Bishop Dickey; 7:30 P.M., O. F. Williams.

Harris Memorial—11 A.M., C. D. Bulla; 7:30 P.M., Sunday School Day Exercises.

Second Church—11 A.M., Bishop Darlington; 7:30 P.M., C. R. Jenkins.

Highland Heights—11 A.M., Bishop Moore; 7:30 P.M., Fred Barnett.

Buntyn—11 A.M., J. W. Shackford; 7:30 P.M., C. C. Jarrell.

Hollywood—11 A.M., W. W. Holmes; 7:30 P.M., L. N. Stuckey.

Stephenson Chapel—11 A.M., J. Sidney Peters; 7:30 P.M., J. E. Garrett.

Long View—11 A.M., J. B. Winn; 7:30 P.M., L. F. Stansell.

Vernon Memorial—11 A.M., Mark C. Magers; 7:30 P.M., J. M. Wright.

Springdale—11 A.M., W. H. Lewis; 7:30 P.M., J. A. Henderson.

Rebecca Memorial—11 A.M., J. W. Hunt; 7:30 P.M., S. E. Mercer.

Merton Avenue and Mullins—11 A.M., J. R. JONES; 7:30 P.M., John Durrett.

Parkway—11 A.M., O. T. Cooper; 7:30 P.M., I. F. Hawkins.

Greenland Heights—11 A.M., V. A. Godbey; 7:30 P.M., H. L. Clay.

Davant Avenue—11 A.M., M.L. Banks.

Chelsea Avenue—11 A.M., O. F. Sensabaugh; 7:30 P.M., W. A. Cooper.

Whitehaven—11 A.M., J. L. Neill; 7:30 P.M., C. M. Simpson.

Bartlett—11 A.M., S. L. Dobbs.

Collierville—11 A.M., F. N. Parker.

Point Chapel—11 A.M., W. L. Scarborough.

Mount Vernon—11 A.M., W. M. Alexander.

Wesley Institute—2:30 P.M., D. T. Kaung.

Goodwill Mission—7:30 P.M., L. C. Brannan.

PRESBYTERIAN CHURCHES.

Second—11 A.M., Charles L. Goodell, 7:30 P.M., H. C. Morrison.

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Public Worship Committee reports

Court Avenue—11 A.M., S. H. C. Burgin; 7:30 P.M., W. G. Henry.

Idlewild—11 A.M., J. W. Johnson; 7:30 P.M., R. H. Bennett.

Linden Memorial—11 A.M., T. C. Ragsdale; 7:30 P.M., J. W. Quillian.

Evergreen—8 P.M., Frank P. Culver.

Glenview—11 A.M., W. W. Pinson.

Central Cumberland—11 A.M., O. E. Goddard; 7:30 P.M., C. D. Bulla.

Chelsea Avenue—11 A.M., Stonewall Anderson.

BAPTIST CHURCHES.

First—9:30 A.M., T. E. L. Sunday School Class, Miss Mary Lou White.

Highland Heights—7:30 P.M., E. B. Hawk.

CONGREGATIONAL CHURCH.

First—11 A.M., L. E. Todd.

CHRISTIAN CHURCH.

Decatur—11 A.M., W. G. Cram; 7:30 P.M., A. R. Kasey.

COLORED METHODIST EPISCOPAL CHURCH.

Collins Chapel—11 A.M., G. M. Noble, Fraternal Delegate from C. M. E. Church; 7:30 P.M., W. S. Maxwell.

Paper on doctrinal integrity referred

Bascom Anthony, clerical delegate from the South Georgia Conference, read a paper on the doctrinal integrity of the Church. J. A. Thomas, clerical delegate from the South Georgia Conference, moved that the rules be suspended, and that the paper be put upon immediate passage. J. A. Anderson, clerical delegate from the North Arkansas Conference, H. C. Morrison, clerical delegate from the Kentucky Conference, and W. Asbury Christian, clerical delegate from the Virginia Conference, spoke to the motion. L. H. Estes, clerical delegate from the Memphis Conference, made the point of order that a motion to suspend the rules was not debatable. The point of order was sustained. The motion to suspend the rules did not prevail. The paper was then referred to the Special Committee on the Spiritual State of the Church.

A paper from the Committee on Missions was referred to the Committee on the Reorganization of Boards.

John R. Voris introduced

J. M. Rogers, Chairman of the Committee on Fraternal Introductions and Correspondence, introduced John R. Voris, of the Near East Relief. On motion of Judge Rogers, Dr. Voris was accorded five minutes to address the Conference.

Report No. 2 on Church Extension adopted

The Calendar was called and Report No. 2 of the Committee on Church Extension was read and adopted, as follows:

COMMITTEE ON CHURCH EXTENSION, REPORT NO. 2

Your committee had before it a memorial from the Board of Church Extension, also one from the Nashville District of the Tennessee Conference, asking that the following provisions be added to the Constitution of the City Board of Church Extension: "And do all acts necessary to the work of Church Extension and Missions in the city not in violation of the rules, regulations, and work of the General and Conference Boards of Church Extension and the General and Conference Boards of Missions."

We recommend concurrence in the memorial from the Nashville District Conference of the Tennessee Conference, which is as follows:

REVISED ¶519, ARTICLE XIII., WITH REFERENCE TO CITY BOARD OF CHURCH EXTENSION.

The paragraph as it now stands reads as follows:

"A City Board of Church Extension may be organized in a city having three or more pastoral charges of the Methodist Episcopal Church, South, under the following general provisions: (1) The members of this Board shall be elected by the Quarterly Conferences on nomination of the preachers in charge, who, with the presiding elders of the districts embracing such cities, shall be, *ex officio*, members thereof, and shall be authorized to incorporate under the laws of the State where it is located; (2) this Board shall have authority to locate churches and parsonages, advise Quarterly Conferences as to their size, style, and cost, secure donations and funds in the cities where located for their erection, and shall see that the title in each case is secured in trust for the Church, as

Report No. 2 on Church Extension adopted

the Discipline prescribes; (3) the City Board shall coöperate with the General Board in the procurement of special loan funds to be administered by the General Board according to its regulations, for the benefit of the particular cities in which such funds are raised when so directed by the donors or requested by the City Board concerned; (4) the City Board shall report through its secretary and treasurer to the General Board and to the Conference Board the names and value of church edifices and parsonages aided, the amount of its receipts and disbursements, subject to such rules and regulations as may be prescribed by the General Board. No part of its work shall conflict with the collections and operations of the General and Conference Boards of Church Extension. A City Board shall file a copy of its charter, constitution, and by-laws with the General and Conference Boards of Church Extension."

Insert as section 4 (changing section 4 to section 5) the following:

"The City Board shall also have authority to do all acts necessary to the work of Church Extension and missions in the city where located not in violation of the rules, regulations, and work of the General and Conference Boards of Church Extension and the General and Conference Boards of Missions."

The amended paragraph will then read as follows:

"¶519. ART. 13. A City Board of Church Extension may be organized in a city having three or more pastoral charges of the Methodist Episcopal Church, South, under the following general provisions: (1) The members of this Board shall be elected by the Quarterly Conferences on nomination of the preachers in charge, who, with the presiding elders of the district embracing such cities, shall be, *ex-officio*, members thereof, and shall be authorized to incorporate under the laws of the State where it is located; (2) this Board shall have authority to locate churches and parsonages, advise Quarterly Conferences as to their size, style, and cost, secure donations and funds in the cities where located for their erection, and shall see that the title in each case is secured in trust for the Church as the Discipline prescribes; (3) the City Board shall coöperate with the General Board in the procurement of special loan funds to be administered by the General Board according to its regulations, for the benefit of the particular cities in which such funds are raised, when so directed by the donors or requested by the City Board concerned: (4) the City Board shall also have authority to do all acts necessary to the work of Church Extension and Missions in the city where located not in violation of the rules, regulations, and

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work of the General and Conference Boards of Church Extension and the General and Conference Boards of Missions; (5) the City Board shall report through its Secretary and treasurer to the General Board and to the Conference Board the names and value of church edifices and parsonages aided, the amount of its receipts and disbursements, subject to such rules and regulations as may be prescribed by the General Board. No part of its work shall conflict with the collections and operations of the General and Conference Boards of Church Extension. A City Board shall file a copy of its charter, constitution, and by-laws with the General and Conference Boards of Church Extension."

T. D. ELLIS, *Chairman;*
M. H. NORTON, *Secretary.*

Report No. 3 of the Committee on Church Extension was read and adopted, as follows:

Report No. 3 on Church Extension adopted

COMMITTEE ON CHURCH EXTENSION, REPORT NO. 3

Your committee had before it a memorial from the Board of Church Extension, as follows:

"*Resolved*, That the Board of Church Extension memorialize the General Conference meeting in Memphis, Tenn., May 5, to so amend ¶506, Article I., of the 1922 Discipline that the General Board of Missions shall have only one *ex-officio* member of the General Board of Church Extension—namely, its General Secretary or the first Missionary Secretary elected."

We recommend that Chapter XVII., ¶506, Article I. of the 1922 Discipline be amended so that it may read:

"There shall be a Board of Church Extension consisting of a President, Vice President, Secretary, Treasurer, and twenty Managers, to be elected quadrennially by the General Converence, and continue in office until their successors are elected and accepted. The Bishops and Secretary of the Board of Missions shall be, *ex officio*, members of the Board. The Board shall fill all vacancies that may occur during the intervals of the sessions of the General Conference."

T. D. ELLIS, *Chairman;*
M. H. NORTON, *Secretary.*

Report No. 4 of the Committee on Church Extension was read and adopted, as follows:

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Report No. 4 on Church Extension adopted

COMMITTEE ON CHURCH EXTENSION, REPORT NO. 4

Your committee had before it the following memorial:

"*Resolved,* That we respectfully memorialize the General Conference meeting in Memphis, Tenn., May 5, 1926, to amend ¶506, Article I., of the 1922 Discipline by adding the following words after the words 'General Conference' in the fifth line of said paragraph: 'on nomination of the Committee on Church Extension, except the Secretary, who shall be elected by ballot as are the other connectional officers.'"

We recommend that ¶506, Article I., of the 1922 Discipline be so amended that it will read as follows:

"There shall be a Board of Church Extension consisting of a President, Vice President, Secretary, Treasurer, and twenty Managers, to be elected quadrennially by the General Conference on nomination of the Committee on Church Extension, except the Secretary, who shall be elected by ballot as are the other connectional officers, and continue in office until their successors are elected and accepted. The Bishops and Secretary of the Board of Missions shall be, *ex officio*, members of the Board. The Board shall fill all vacancies that may occur during the interval of the session of the General Conference."

T. D. ELLIS, *Chairman;*
M. H. NORTON, *Secretary.*

Report No. 1 of the Committee on Conference Claimants, Finance, and Boundaries was read. B. Rhett Turnipseed, clerical delegate from the Upper South Carolina Conference, moved to amend by striking out the clause in the section referring to "Special Resolutions Recommended, division (*a*), Statistical Blanks," and reading, "in accordance with the official copy for these tables as furnished each Annual Conference by the Board of Finance." R. G. Mood, clerical delegate from the North Texas Conference, moved to lay the amendment on the table. The motion did not prevail. By common consent the time was extended for the completion of the vote on the matter pending. The amendment was lost by a vote of 113 for to 182 against. The report was then adopted, as follows:

COMMITTEE ON CONFERENCE CLAIMANTS, FINANCE, AND BOUNDARIES, REPORT NO. 1

Report No. 1 on Conference Claimants, Finance and Boundaries adopted

Your committee, having had before us a memorial from the Board of Finance relating to the Special Effort for Superannuate Endowment during the ensuing quadrennium, report as follows:

Whereas the General Conference held in Hot Springs, Ark., in May, 1922, unanimously approved the five-year plan of the Board of Finance concerning the Special Effort to raise $10,000,000 for Superannuate Endowment, and gave the Board authority to explain the plan to the Annual Conferences at their meetings of 1923, looking actually to begin the Special Effort movement in the charges in the spring of 1924; and whereas the Board of Finance did, strictly following the authority given by the General Conference, inaugurate and carry on said Special Effort, under the plan as approved by the General Conference, for two full years to March 31, 1926, receiving during this time more than $2,000,000 on Special Effort quotas, notwithstanding the serious hindrances of other financial movements, some of which had to be completed and others being newly launched; and whereas there are yet three full years for the Special Effort to run, according to the plan of the movement which was unanimously approved by the General Conference of 1922, and since it appears that even more time will be needed to complete the work, as there is yet $8,000,000 to be raised for this purpose; and whereas the Bishops in their Address have requested the General Conference to direct "that nothing shall take precedence of this sacred interest and that the call to the Church shall continue to be made till the whole fund is in hand"; therefore

We recommend that this General Conference reaffirm the plan and specifications of the Special Effort for Superannuate Endowment as presented to and unanimously approved by the General Conference at Hot Springs, Ark., in 1922, and authorize the said Board to proceed with the Special Effort for Superannuate Endowment, as follows:

SUNDRY RECOMMENDATIONS

1. *The Time Allotment.*—That the movement shall be authorized to proceed throughout the quadrennium of 1926–30.

2. *The Plan of Procedure.*—That the plan of the Special Effort for Superannuate Endowment, as approved by the General Conference of 1922, shall be the plan by which the movement shall continue during the ensuing quadrennium;

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Report No. 1 on Conference Claimants, Finance and Boundaries adopted

provided however, that the Board of Finance shall have authority to make such changes in this plan as may seem best to meet the conditions of success.

3. *Representation at the Annual Conferences.*—That the bishops in charge of the Annual Conferences throughout the ensuing quadrennium be requested not only to provide ample time at each Annual Conference for the representative of the Board of Finance properly to present the cause of Superannuate Endowment and to urge faithful coöperation in the Special Effort, but also that the bishop presiding in every instance follow the Board's representative with an earnest exhortation in behalf of the cause.

4. *Representation at the District Conferences.*—That the presiding elders of every Annual Conference, throughout the ensuing quadrennium, be urged to give faithful attention to that part of the plan of the Special Effort which calls for a speaker at every District Conference in the interest of Superannuate Endowment, and to follow such speaker with a personal exhortation on the subject.

5. *Official Oversight at the Quarterly Conference.*—That the presiding elders of every Annual Conference, throughout the ensuing quadrennium, be urged strictly to follow the Disciplinary requirements with respect to the following: The appointment at the first Quarterly Conference each year of the Charge Special Effort Committee, the appointment of a committee at the third Quarterly Conference each year to examine the books of the treasurer of the Special Effort Committee and to make report at the fourth Quarterly Conference, and the Disciplinary questions concerning the amount raised during the quarter for Superannuate Endowment which the law of the Church requires to be asked and answered at every Quarterly Conference.

6. *Pastoral Leadership within the Charge.*—That every pastor of the entire Church, throughout the ensuing quadrennium, be urged as never before to give to the Special Effort for Superannuate Endowment a persistent and unyielding endeavor to accomplish the work of the movement which, under the plan, has been to a very considerable extent intrusted to his care and leadership.

7. *A Call to the Entire Church.*—That the entire ministry of the Church in any and all relations, the lay members of every age, Sunday schools, Epworth Leagues, missionary societies, lay leaders and their groups, and every individual or society of any character within the entire connection, be called upon to give to the Special Effort for Superannuate Endowment, during the next four years, such an interest and

sustained endeavor in its behalf that its complete success may be accomplished.

Report No. 1 on Conference Claimants, Finance and Boundaries adopted

SPECIAL RESOLUTIONS RECOMMENDED

1. *Statistical Blanks.*

Whereas the General Conference of 1922 made such changes in the Constitution of the Board of Finance, and enacted such other legislation, as to make necessary the inclusion of reports touching financial matters of the Special Effort for Superannuate Endowment in the statistical blanks; therefore be it

Resolved, That the General Conference Committee on Statistical Blanks for the ensuing quadrennium be instructed to accept such changes in said blanks, concerning the Special Effort for Superannuate Endowment, as the Board of Finance may present; and that Statitsical Tables Number 4, touching the Special Effort for Superannuate Endowment, be published each year throughout the ensuing quadrennium in the minutes of the Annual Conferences, in accordance with the official copy of these tables as furnished each Annual Conference by the Board of Finance, which copy shall arrange the matter to show the name of the charge, the total five-year quota assumed, the amount paid to date, and the balance yet to be paid.

2. *Period of Special Endeavor Each Year.*

Whereas there is urgent necessity for the entire Church to have a definite period each year of the ensuing quadrennium when unusual and specific endeavor may be applied by all the charges in raising their quotas for Superannuate Endowment; therefore be it

Resolved, That the Special Effort for Superannuate Endowment be given March, April, and May of each year throughout the ensuing quadrennium as a period when all the charges of the entire Church shall be urged to special endeavor to raise their respective quotas for this cause; that it shall be permissible for the Board of Finance to do such publicity work for the benefit of the movement, throughout all of any and every year of the quadrennium, as seems necessary; and that all the charges of the entire Church be requested, as far as possible, to observe one Sunday of each year as Superannuate Endowment Day and seek at this time to raise the Special Effort quotas.

3. *Authority for the Board of Finance.*

Whereas in the further prosecution of the Special Effort for Superannuate Endowment, there may arise urgent need to make some changes in the plan of the movement, in order to safeguard its success; therefore be it

Resolved, That the conduct of the Special Effort for Super-

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FOURTH DAY

annuate Endowment, throughout the ensuing quadrennium, be committed to the Board of Finance with authority to make such variations in the approved plan of the movement as may be necessary in carrying it to a successful completion.

Report No. 1 on Conference Claimants, Finance and Boundaries adopted

Respectfully submitted. J. B. WINN, *Chairman;*
JOHN W. BARTON, *Secretary*

Dr. Daniel L. Cavert introduced

Dr. Daniel L. Cavert, one of the General Secretaries of the Federal Council of the Churches of Christ in America, was introduced to the Conference.

Presence of delegate noted

D. F. Giles, lay delegate from the Western North Carolina Conference, was noted as being present.

Adjournment

After various announcements, the benediction was pronounced in Portuguese by John W. Price, clerical delegate from the South Brazil Conference, and the Conference adjourned.

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FIFTH DAY

FIFTH DAY, MONDAY, MAY 10

Session opened

The Conference convened at 9 A.M., Bishop Moore in the chair. The Bishop announced and the Conference sang Hymn 355, "Love divine, all loves excelling." Frank S. Onderdonk, clerical delegate from the Texas Mexican Mission and one of our veteran missionaries to Mexico, led in prayer.

Devotional service

Minutes read, corrected, and approved

The minutes of Saturday's session were read, corrected, and approved

Bishop Denny, Secretary of the College of Bishops, asked permission to correct certain omissions from the episcopal decision reported at Saturday's session. The permission asked was granted.

Bishop Moore announced the special committee to nominate the Committee on Arrangements for the Next General Conference, as follows: W. E. Brock, of the Holston Conference, J. H. Dills, of the Northwest Conference, and R. Ira Barnett, of the Florida Conference.

Bishop Moore introduced Dr. Charles L. Goodell, Secretary of Evangelism of the Federal Council of the Churches of Christ in America, and stated that he had especially requested Dr. Goodell to make the devotional address of the morning in his stead. Dr. Goodell brought a soul-stirring message. At its conclusion the Conference stood and sang Hymn 490, "Saviour, more than life to me."

Bishop Moore resigned the chair to Bishop McMurry.

George E. Booker, clerical delegate from the Virginia Conference, moved that the General Conference extend a rising vote of thanks to Dr. Goodell for his eloquent and soul-stirring address, and the motion prevailed.

The following arrivals and substitutions were noted:

Presence of delegates noted

ALABAMA CONFERENCE.—*Lay:* R. H. Mangum, delegate, in place of M. M. McCall, alternate, seated on the first day of the Conference.

CENTRAL TEXAS CONFERENCE.—*Lay:* Leake Ayres.

MEXICO CONFERENCE.—*Clerical:* Jackson B. Cox surrendered his seat for this morning's session to E. B. Vargas, alternate.

Substitutions

NORTH MISSISSIPPI CONFERENCE.—*Lay:* T. L. Lamb, alternate, was seated in place of J. W. Kyle, principal delegate, called home on account of the death of his father; R. A. Meek, delegate, resumed his seat, having been absent on account of illness.

ST. LOUIS CONFERENCE.—*Lay:* J. W. Fristoe.

VIRGINIA CONFERENCE.—*Lay:* S. W. Ames.

C. W. Sarver, lay delegate from the North Alabama Conference, presented a resolution on printing, which was referred to the Committee on Publishing Interests.

H. C. Sprinkle, clerical delegate from the Western North Carolina Conference, introduced a resolution on hospitals, which was referred to the Committee on Hospitals.

Resolution on broadcasting referred

J. D. Hammons, clerical delegate from the Little Rock Conference, introduced a resolution on broadcasting Church news. On motion of T. B. King, lay delegate from the Memphis Conference, the resolution was referred to the Committee on Publishing Interests.

Under the call of the third item of the Order of Business, the Secretary for the Reference of Papers announced the reference of the following memorials, resolutions, etc., to proper committees:

Memorials presented and referred

WESTERN NORTH CAROLINA CONFERENCE.—Memorial on correlation of Boards, to Special Committee on Reorganization of Boards; on Quarterly Conference membership, to committee on Revisals; on requirements for admission on trial, to Committee on Education; on hospitals, to Committee on Hospitals; on changes in the General Rules, to Committee on Revisals; on property transfer, to Committee on Conference Claimants. Finance, and Boundaries.

From J. S. French and J. A. Stone, resolutions concerning Commission on Coöperation, to Committee on Church Relations and Bible Cause.

MEMPHIS CONFERENCE.—Memorial on enlarged hospital program, to Committee on Hospitals; on lay representation in Annual Conferences, to Committee on Revisals.

From Frank B. Jones and others, resolutions concerning changes in the Discipline, to Committee on Revisals.

From J. Mack Jenkins and others, resolutions concerning changes in the Discipline, to Committee on Revisals.

From L. N. Stuckey and others, memorial concerning the power of bishops and presiding elders to employ preachers as supplies, to Committee on Revisals.

From Sulphur Springs District, North-Texas Conference, memorial concerning presiding elder's veto of appointment, to Committee on Revisals.

WEST TEXAS CONFERENCE.—Memorial touching District Conference membership, to Committee on

Revisals; concerning statistical reports, to Committee on Revisals; on Epworth League reports, to Committee on Epworth Leagues.

Memorial presented and referred

From L. B. Davis and others, memorial on financial methods, to Committee on Revisals.

From J. W. Perry and others, resolution touching duties of Bishops, to Committee on Episcopacy.

From Board of Missions of the Holston Conference, memorial touching the country Church, to Committee on Missions.

From Roanoke District, North Alabama Conference, memorial concerning changes in the Discipline, to Committee on Revisals.

From Mrs. W. H. Reading and others, memorial concerning Conference boundaries, to Committee on Conference Claimants, Finance, and Boundaries.

From R. E. Womack, resolution touching Sunday school matters, to Committee on Sunday Schools.

From Charlottesville District, Virginia Conference, memorial touching stewards emeritus, to Committee on Revisals; concerning transfer of preachers, to Committee on Itinerancy.

L. H. Estes rose to a point of privilege and made certain requests concerning the sending in of nominations for the Quadrennial Boards.

E. B. Chappell, clerical delegate from the Tennessee Conference, asked the privilege of returning certain papers referring to the Constitution which had been referred to the Committee on Revisals, and asked that these papers be referred to the Special Committee on the Constitution. Permission to do so was granted.

W. A. Cooper, clerical delegate from the Florida Conference, asked that nominations from which selection is to be made for membership in the Federal Council of Churches of Christ in America be made by the Conference delegations.

Bishop McMurry spoke tenderly of the flowers on the presiding officer's desk, stating that they had

Memorial presented and referred

Flowers in memory of Dr. T. E. Sharp

been placed there by Mrs. T. E. Sharp in memory of Dr. T. E. Sharp, now of sainted memory, who for years was a member of this body.

Reports referred

The call was made for papers from Commissions, Boards, and connectional officers, and the following were presented and referred: Report of the Commission on Statistical Blanks, to Committee on Revisals; report of the Commission on Temperance and Social Service, to Committee on Temperance and Social Service.

Reports sent to Calendar

The call was made for reports from Standing Committees, and the following were presented and went to the Calendar: No. 2, Committee on Itinerancy; No. 2, Committee on Publishing Interests; No. 2, Committee on Church Relations and Bible Cause; No. 2, Committee on Lay Activities.

Reports ordered to be printed in Daily Advocate

The reports of our Bishops were called for, one by one, and were ordered printed in the *Daily Advocate*, without reading.

J. M. Rogers, lay delegate from the South Georgia Conference and Chairman of the Committee on Fraternal Introductions and Correspondence, moved to refer a paper on narcotics to the Committee on Temperance and Social Service, and the motion prevailed.

The Calendar was called. Report No. 2 of the Committee on Conference Claimants, Finance, and Boundaries was read. J. B. Winn, clerical delegate from the Virginia Conference, moved to refer this report to the Special Committee on Reorganization of Boards. A. P. Lyon, clerical delegate from the Louisville Conference, moved as a substitute that the report be adopted. A motion to lay the motion to refer on the table prevailed. The previous question was ordered. The report was adopted, as follows:

COMMITTEE ON CONFERENCE CLAIMANTS, FINANCE, AND BOUNDARIES,

REPORT NO. 2

Report No. 2 on Conference Claimants, Finance and Boundaries adopted

Your committee, having had before us a memorial from the Board of Finance requesting that the name of the Board be not changed, report as follows:

Whereas the General Conference Commission on the Reorganization of Boards did in its report, published prior to the convening of the General Conference, recommend that the name of this organization be changed from the "Board of Finance" to the "Board of Superannuate Endowment"; and whereas the Board, at its annual meeting held in St. Louis, Mo., April 19, 1926, did unanimously decide that any change of its name at this time would be most unfortunate to its work in the Special Effort for Superannuate Endowment, and requested the General Conference not to change its name; therefore be it

Resolved, That the request of the Board of Finance in this matter be granted, and that the corporate name of this organization shall continue, as before, to be the "Board of Finance of the Methodist Episcopal Church, South."

Respectfully submitted. J. B. WINN, *Chairman;*
JOHN W. BARTON, *Secretary.*

Report No. 2 of the Committee on Missions, recommending nonconcurrence was read and adopted as follows:

Report No. 2 on Missions adopted

COMMITTEE ON MISSIONS, REPORT NO. 2

Your Committee on Missions had before it a memorial from the Dallas District of the North Texas Conference, as follows:

"The Dallas District Conference, convening at Ervay Street Methodist Church, Dallas, Tex., memorializes the General Conference as follows:

"That the Discipline be so changed as to add paragraphs 491, 492, and 493, as follows:

"¶491. ART. XX. The bishop may appoint district evangelists, who shall labor under the supervision of the presiding elders.

"¶492. ART. XXI. The district evangelist shall labor within the bounds of the district, assisting the pastors as far as practicable in their evangelistic work and looking after the neglected centers.

"¶493. ART. XXII. The district stewards shall estimate an amount necessary for the support of the district evangelists,

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Report No. 2 on Missions adopted

and determine whether it may be met by freewill offerings, or by assessment, or by both.

"That the subsequent paragraphs of the Discipline be so changed as to harmonize with the above numbers."

We recommend nonconcurrence in this memorial.

BASCOM ANTHONY, *Chairman;*
W. ERSKINE WILLIAMS, *Secretary;*

W. A. Shelton, clerical delegate from the North Georgia Conference, and our Fraternal Messenger to the Methodist Episcopal Church, made his report, which was ordered to record, as follows:

Dr. W. A. Shelton, Fraternal Messenger to M. E. Church, reports

REPORT OF DR. W. A. SHELTON, FRATERNAL MESSENGER TO THE METHODIST EPISCOPAL CHURCH.

Dear Fathers and Brethren: It was my great good fortune to be your Fraternal Messenger to the General Conference of the Methodist Episcopal Church, which was held in Springfield, Mass., in May, 1924.

In obedience to and by the authority of the Commission of the College of Bishops, I went to Springfield, reaching that city on May 5. I was most cordially received by that prince of hosts, Dr. Wallace McMullen, who gave himself without stint to my comfort and entertainment. The entire Conference received me with great cordiality and showed me every possible kindness. Bishops, secretaries, delegates, and visitors all strove to make me feel at home among them. I was accorded a place on the platform, whence I could the better observe the workings of that great body. I was most fortunate in being the messenger at such a time. The most vital subject before the Conference was the uniting of the two Churches, and because of this my reception was all the more cordial. It was my privilege to deliver your greetings to them on the evening of May 6, which time had been set apart for this purpose. They gave me a most respectful and enthusiastic hearing. In fact, the reception was so abounding and so gracious that I was compelled to admit that it was neither the message nor the messenger, but the great people which I had the honor to represent and the profound feeling of respect and love which they bear for you, that prompted the hearty reception accorded me. The message attempted to show them something of our progress in the past, our condition at the present, and our hopes for the future. This was done in the briefest possible way, because they were already most thoroughly informed upon every mat-

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FIFTH DAY

Dr. W. A. Shelton, Fraternal Messenger to M. E. Church, reports

ter relating to our Church. The means of communication and the general good will between all Methodism keep the channels of information so well open that little remained to be said. After briefly reminding them of our labors, their attention was directed to those everlasting principles upon which our common Methodism rests and to invite them to a further consideration of closer coöperation within the bounds of a common Christianity—a Christianity clothed in garments of divers patterns, but covering hearts that beat as one and marching under a common banner, the banner of Prince Emmanuel.

The subject chosen was "The Spirit of Methodism." The spiritual development of our great communion was reviewed. I reminded them of the bitterness growing out of the division of eighty years ago and the efforts of our own beloved Church to find a basis of fraternity, federation, and unification, by which our two great communions could be brought into closer fellowship in the spirit of Christ. The action of several General Conferences emboldened me to declare that our Church stood ready for closer coöperation at such time as the Methodist Episcopal Church was ready. To this they responded with the greatest enthusiasm. It was my privilege to be present when they voted on the subject. It was the morning of May 7 and seemed to me a holy hour. From the vantage point of the platform I looked down upon more than eight hundred delegates. From every nation and kindred and tribe they had come; American citizens and British subjects; Indians in their native garbs, Africans, South Americans, Europeans, Asiatics; from north, south, east, and west, until it seemed the whole world must have been represented. After the most solemn season of prayer, the vote was taken and was not only well-nigh unanimous, but the deepest religious emotion prevailed. More than half the Conference was in tears. It was to me the highest evidence of the love and fraternal regard they have for us. In all of my sojourn there I did not hear, privately or publicly, one single unkind word spoken about the South. Our great sister Methodism is a most vital working force for righteousness in the world, a splendid communion upon whose labors the sun never sets. To have been with them and to have been entertained by them, to have heard their reports and to have caught their spirit of world endeavor, enhearten and make for a more optimistic confidence in the outcome of Protestant faith and purpose.

I most gratefully acknowledge my deep indebtedness to

Dr. W. A. Shelton, Fraternal Messenger to M. E. Church, reports

the College of Bishops for the high honor and great privilege of bearing your greetings to the Methodist Episcopal Church.

Fraternally, W. A. SHELTON

Reply to wire from Wesley Club of Yale Divinity School.

J. M. Rogers, Chairman of the Committee on Fraternal Introductions and Correspondence, moved that the Secretary be directed to make suitable reply by wire to the message from the Wesley Club of the Divinity School of Yale University. The motion prevailed. Judge Rogers further announced that the Fraternal Messenger from the British Wesleyan Church would arrive to-morrow. He therefore moved that Wednesday evening, May 12, be set apart as the time for a special session of the Conference to hear the brother. The motion prevailed. Judge Rogers also moved that the Fraternal Messenger from the African Methodist Episcopal Church be heard at a special session of the Conference on Friday evening, May 14, and the motion prevailed.

Report No. 6 on Church Extension taken up

The Calendar being exhausted, T. D. Ellis, clerical delegate from the South Georgia Conference, moved that the rules be suspended to take up reports from the Committee on Church Extension, and the motion prevailed. Report No. 6 of the Committee on Church Extension was taken up under this suspension of the rules and read. N. L. Miller, lay delegate from the North Alabama Conference, D. E. Hawk, clerical delegate from the West Texas Conference, W. W. Scott, clerical delegate from the North Alabama Conference, M. E. Lawson, lay delegate from the Missouri Conference, and W. L. Dean, lay delegate from the Texas Conference, spoke to the report. W. A. Christian, clerical delegate from the Virginia Conference, offered an amendment, which was agreed to. W. T. Whiteside, clerical delegate from the North Texas Conference, moved the previous question. The previous question was ordered. T. D. Ellis, Chairman of the Committee on Church Extension, made the closing speech. R. L. Williams, lay delegate from the East Oklahoma

Conference, moved that the vote be taken by orders. The motion did not prevail. The report was adopted by a vote of 196 for to 168 against, as follows:

Report No. 6 on Church Extension adopted

COMMITTEE ON CHURCH EXTENSION, REPORT NO. 6.

Your committee had before it the following memorial:

"The Constitution of the Board of Church Extension very wisely forbids the Board of Church Extension to involve itself in debt except for annuities. It seems wise, however, to permit the Board of Church Extension to avail itself of the use of trust funds held by other Boards of the Methodist Episcopal Church, South, when it may need them in the work of church and parsonage building. The good business principles according to which the affairs of the Board of Church Extension have been administered during the forty-three years of its history indicate that it would be safe, both for the Board of Church Extension and other Boards of our Church which may have funds to be invested, for the law to be changed under proper safeguards so that these funds may be used for an enlarged building program; therefore be it

"*Resolved*, That the Board of Church Extension memoralize the General Conference to amend ¶512, Article VII., by adding the following proviso:

"*Provided further*, that the Board may avail itself of the use of the trust funds of other Boards of the Methodist Episcopal Church, South, by agreement of such Board, when it may need them in the work of church and parsonage building and by making loans in its usual manner and form and rediscounting such paper to any such Board whose funds it may thus use."

We recommend concurrence.

T. D. ELLIS, *Chairman;*
M. H. NORTON, *Secretary.*

Report No. 7 of the Committee on Church Extension was read. R. A. Meek, lay delegate from the North Mississippi Conference, asked for an explanation of the report, which was given by T. D. Ellis. The report was adopted, as follows:

Report No. 7 on Church Extension adopted

COMMITTEE ON CHURCH EXTENSION, REPORT NO. 7.

Your committee had before it a memorial from the Board of Church Extension, as follows:

Report No. 7 on Church Extension adopted

"¶515, Article X., of the Constitution of the Board of Church Extension gives the Board authority to provide for the protection of church and parsonage and other property belonging to the Methodist Episcopal Church, South, against loss by fire and storm. The Board has given earnest study to this question through several quadrenniums and it appears that it is impractical to work out a plan whereby it may protect the property of the Church against loss by fire and storm because of the widely differing laws of the several States governing the protection of property; therefore be it

"*Resolved,* That the Board of Church Extension memorialize the General Conference to amend the Constitution of the Board of Church Extension as given in the 1922 Discipline by striking out the whole of ¶515, Article X."

We recommend concurrence. T. D. ELLIS, *Chairman;*
M. H. NORTON, *Secretary.*

Report No. 2 on Itinerancy substituted

W. F. Dunkle, clerical delegate from the Florida Conference and Secretary of the Committee on Itinerancy, asked permission to withdraw Report No. 2, which should have been marked Report No. 3, and to substitute Report No. 3. The permission was granted.

M. A. Childers, lay delegate from the West Texas Conference, asked permission to refer certain memorials from the West Texas Conference to their appropriate committees, and permission was granted.

Bishop Cannon presented Report No. 2 of the Commission on Temperance and Social Service, which was referred to the Committee on Temperance and Social Service.

Fraternal Messenger from Japan to be heard

J. M. Rogers, Chairman of the Committee on Fraternal Introductions and Correspondence, moved that at the session of the Conference ordered for Wednesday night we hear the Fraternal Messenger from the Japan Methodist Church, and the motion was adopted.

Ivan Lee Holt, clerical delegate from the St. Louis Conference, asked for and was granted leave of absence to attend a funeral in St. Louis. O. A. Brewer, lay delegate from the East Oklahoma Conference, was also granted leave of absence.

Adjournment

A. J. Lamar, clerical delegate from the Alabama Conference, moved that we adjourn. The motion prevailed. After various announcements, the Conference joined in singing the doxology, and the benediction was pronounced by Dr. G. W. Kerby, of the United Church of Canada.

EVENING SESSION

In accordance with a resolution previously passed, the Conference met at 8 P.M. to hear the Fraternal Messengers from the United Church of Canada and the Methodist Church in Ireland, Bishop McMurry in the chair.

Devotional service

The opening devotional service was conducted by the Bishop and consisted of singing Hymn 556, "Blest be the tie that binds," and prayer led by Dr. Franklin N. Parker, of the Louisiana Conference.

Credentials of Dr. George W. Kerby, from United Church of Canada

The credentials of the Rev. George W. Kerby, B.A., D.D., Principal of Mount Royal College, Calgary, Alberta, were read:

WESLEY BUILDINGS, TORONTO, ONTARIO, April 17, 1926.

To the Presiding Bishop of the General Conference of the Methodist Episcopal Church, South;

My Dear Brothers: This will introduce to you the Rev. George W. Kerby, B.A., D.D., Principal of Mount Royal College, Calgary, Alberta, who was appointed by the last General Conference of the Methodist Church to be its fraternal delegate to your present General Conference.

Dr. Kerby is a brother trusted and beloved by Canadian Methodism. He has served with distinguished ability and success in many important pastorates, and is now crowning a noble life of service in the work of academic and Christian education. He is commended to your confidence as a suitable representative of the erstwhile Methodist Church in this Northern land.

I remain, yours in the bonds of unceasing Christian love,

Sincerely. S. D. CHOWN, *Ex-General Superintendent.*

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407 WESLEY BUILDINGS, TORONTO, April 16, 1926.

The Bishops and Members of the General Conference of the Methodist Episcopal Church, South, of the United States.

Fathers and Brethren: Most cordial greeting, in the name of our Lord Jesus Christ.

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Credentials of Dr. George W. Kerby, from United Church of Canada

This letter will introduce to your General Conference our beloved brother, the Rev. George W. Kerby, Bachelor of Arts, Doctor of Divinity, Principal of the Mount Royal College of Calgary, Canada, who has been duly appointed by our General Council to convey our fraternal messages of love to your General Conference. Doctor Kerby is one of our most highly esteemed brethren, for many years a most successful pastor and evangelist, and since 1912 the principal of one of our flourishing Canadian colleges.

Doctor Kerby will assure you of our deep fraternal interest in the work of your aggressive and successful Church. He will tell you of our most successful achievement in Canada, wherein the Congregational Churches of Canada, the Presbyterian Church in Canada, and the Methodist Church, by their free and independent action, through their governing bodies, and in accordance with their respective constitutions, on the 10th of June, 1925, entered into organic union as the United Church of Canada. Many evidences of the Divine benediction attended the inauguration of the United Church, and have unceasingly attended its development through these intervening months.

We confidently anticipate that the cordial fellowship with your Church which has always been enjoyed by the Canadian Methodist Church shall continue between you and the United Church of Canada and shall most cordially welcome your representatives at the meetings of our General Council. We trust that we may constantly cheer each other as in our respective countries we achieve victories for Him whom we both love and serve, and thus unite in the establishment of the kingdom of Jesus Christ in North America and throughout the world.

In the fellowship of Jesus Christ.
Yours faithfully. GEORGE C. PIDGEON, *Moderator;*
T. ALBERT MOORE, *Secretary.*

Address of Dr. George W. Kerby, from United Church of Canada

The Chairman of the Committee on Introductions and Fraternal Correspondence, J. M. Rogers, of the South Georgia Conference, introduced Dr. Kerby, who brought the fraternal message from the United Church of Canada. (See Appendix.) At the conclusion of the address the Conference rose in spontaneous expression of appreciation. Franklin N. Parker, of the Louisiana Conference, Dean of Candler School of Theology, made fitting response.

The credentials of the Rev. William L. North-

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FIFTH DAY

Credentials of Dr. Northridge, from Methodist Church in Ireland

ridge, M.A., Ph.D., Fraternal Messenger from the Methodist Church in Ireland, were read:

GROSVENOR HALL, BELFAST, 12th April, 1926.

To the President, M. E. Church, South, U. S. A.

Dear Brother: This is to introduce Rev. William Henry Smyth, M.A., and Rev. William L. Northridge, M.A., Ph.D., ministers greatly beloved, esteemed, and trusted by the Irish Methodist Conference.

Rev. William H. Smyth has been honored by being elected President of the Church, the highest honor our Conference can confer.

Dr. Northridge, though yet a young man, has had signal proof of the confidence of his brethren in him, and is now head of our Young People's Department. His books on the subject of psychology have been received as the product of an original, well-balanced, and devout mind.

Both these brethren are visiting America at the instigation of the M. E. Church (North), with a view to carrying out the suggestions of the last Springfield Conference for the erection of a Church and church house in Belfast in memory of the many notable men and women that Irish Methodism has contributed to American Methodism.

The Conference of the Irish Methodist Church has authorized these brethren to act as its delegates to such Conferences as may be in session in America, and to carry its fraternal greetings, and in this connection we bespeak from the Conference of the M. E. Church, South, a cordial welcome for them, and an opportunity at some suitable time to bring before its members the great mission on which they are engaged.

Signed on behalf of the Methodist Church in Ireland:

E. B. CULLEN, *President;*
ROBERT M. KER, *Secretary.*

Dr. Northridge speaks

Forney Hutchinson, of the West Oklahoma Conference, on behalf of the Committee on Introductions and Fraternal Correspondence, introduced Dr. Northridge, who brought the fraternal message from the Methodist Church in Ireland. (See Appendix.) At the conclusion of Dr. Northridge's address the Conference stood in enthusiastic appreciation of the message. Bishop Candler made response in happy vein.

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FIFTH DAY
Adjournment

J. M. Rogers announced that the order for tomorrow evening would be the hearing of Bishop Oldham, Fraternal Messenger from the Methodist Episcopal Church.

MAY 11
SIXTH DAY
Session opened

The purpose of the session having been accomplished, the benediction was pronounced by Bishop Moore and the Conference adjourned.

SIXTH DAY, TUESDAY, MAY 11

The Conference convened at 9 A.M., Bishop McMurry in the chair.

Devotional exercises

The Conference joined in singing Hymn 490, "Saviour, more than life to me." W. J. Young, clerical delegate from the Virginia Conference, read a Scripture lesson from 2 Corinthians iv. Bishop McMurry announced and the Conference joined in singing Hymn 415, "Faith of our fathers! living still." W. J. Young led in prayer. Luther Bridges, one of our general evangelists, sang Hymn 260, "Come, humble sinner, in whose breast."

Dr. Northridge addresses the Conference

Bishop McMurry introduced Dr. William L. Northridge, Ph.D., Fraternal Messenger from the Irish Methodist Church, and requested him to give the devotional address of the morning. Dr. Northridge brought a stirring message, basing his remarks on Matthew xvii. 2.

Bishop McMurry announced and the Conference sang Hymn 516, "Sweet hour of prayer."

Minutes approved

Bishop Cannon asked that permission be granted the Commission on Temperance and Social Service to retire for a few minutes. The permission was granted.

The minutes of Monday morning's session were read and approved. The minutes of the evening session were read and approved.

T. D. Ellis, clerical delegate from the South Georgia Conference, gave notice that he would, at the proper time, move to reconsider the action of the

Conference yesterday in adopting Report No. 6 of the Committee on Church Extension.

Bishop McMurry resigned the chair to Bishop Darlington.

L. H. Estes, clerical delegate from the Memphis Conference, rose to a privileged question and moved that the Conference extend to Judge J. W. Kyle, lay delegate from the North Mississippi Conference, our deepest sympathy and prayers on the death of his father. The motion prevailed, and the Conference stood for a moment with bowed heads in silent expression of sympathy.

Substitutions

The following arrivals and substitutions were announced:

LITTLE ROCK CONFERENCE.—*Lay:* Mrs. F. M. Williams, in place of C. E. Hayes.

MEXICO CONFERENCE: *Clerical:* Jackson B. Cox, principal delegate, resumed his seat, surrendered to E. B. Vargas, alternate, on yesterday.

MISSISSIPPI CONFERENCE.—*Lay:* S. L. McLaurin, principal delegate, resumed his seat, in place of T. M. Evans, alternate; C. W. Cochran, alternate, takes the place of M. M. Satterfield, principal, and G. W. Marrs, alternate, takes the place of W. S. F. Tatum, delegate.

NORTH ALABAMA CONFERENCE.—*Lay:* H. C. Blackwood, alternate, in place of D. P. Almon, principal.

NORTH ARKANSAS CONFERENCE.—*Lay:* Mrs. Lucy Crites, alternate, in place of J. H. Reynolds, principal.

NORTH MISSISSIPPI CONFERENCE.—*Clerical:* E. H. Cunningham, alternate, in place of E. Nash Broyles, principal. *Lay:* J. W. Kyle, absent yesterday, resumes his seat.

NORTHWEST TEXAS CONFERENCE.—*Clerical:* J. T. Griswold, alternate, in place of J. W. Hunt, principal.

ST. LOUIS CONFERENCE.—*Clerical:* Frank L.

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Wells, alternate, in place of Ivan Lee Holt, absent for to-day.

TEXAS CONFERENCE.—*Lay:* H. F. Banker, alternate, in place of Gary B. Sanford, principal.

Reconsideration of Report No. 6 on Church Extension

T. D. Ellis, clerical delegate from the South Georgia Conference, moved a reconsideration of the action of yesterday whereby Report No. 6 of the Committee on Church Extension was adopted. The motion prevailed. Dr. Ellis then moved to refer the memorial on which the report was based to the Committee on Church Extension and other committees relating to the subject. The motion prevailed.

Concerning Miss Sze Vong-Pao's expenses

John W. Barton, lay delegate from the Tennessee Conference and one of the Publishing Agents, made announcements concerning the per diem expenses of the delegates. He also asked instructions in the matter of paying the expenses of Miss Sze Vong-Pao, of the China Conference, who was present in America as a student in Nashville. J. W. Moore, clerical delegate from the Virginia Conference, moved that half of her traveling expenses and her per diem be paid. T. F. Temple, lay delegate from the Central Texas Conference, moved as a substitute that her traveling expenses to and from Nashville and her per diem be paid. The substitute was lost by a vote of 142 for to 178 against. The original motion prevailed.

Motion to pay half prevailed

H. D. Knickerbocker, clerical delegate from the North Texas Conference, moved that the College of Bishops be asked to appoint a commission of five to consult with Dr. W. L. Northridge, of the Methodist Church in Ireland, to ascertain what he would like to have us do concerning his mission in America for Irish Methodism. C. D. Bulla, clerical delegate from the Pacific Conference, made certain explanations. In view of these Dr. Knickerbocker withdrew his motion. C. D. Bulla moved that, in view of the great work of Methodism in Ireland and the action of the Methodist Church of Ireland in sending Dr. Northridge as a Fraternal Messenger, this General Conference adopt the following resolution, and the motion prevailed:

Resolution on Methodist Memorial Church in Belfast, Ireland

RESOLUTION ON METHODIST MEMORIAL CHURCH IN BELFAST, IRELAND

Whereas we have heard with profound thankfulness of the greatly improved conditions in Ireland, and also of the gracious spiritual awakening that has resulted in the conversion of many thousands, large accessions to Church membership, greatly improved social conditions, and unparalleled opportunities of Methodism to extend its sphere of influence; and whereas we have heard with interest that our Methodist brethren in Ireland are planning a large program of church building, and that included in this program is the erection of a memorial church to Robert Strawbridge, Philip Embury, Barbara Heck, and others of their kind who laid the foundations of American Methodism; and whereas Irish Methodism continues to send us its best sons and daughters; therefore be it

Resolved, That this General Conference give its hearty approval to the enterprise.

Charles D. Bulla,
James M. Rogers,
H. M. Canter,
Nathan Newby,
H. D. Knickerbocker.

The motion prevailed.

Picture to be made

J. M. McIntire, lay delegate from the Kentucky Conference, introduced a resolution concerning the taking of a picture of the Conference. The resolution was adopted, as follows:

CONCERNING CONFERENCE PHOTOGRAPH

Being informed that it would be agreeable to the Entertainment Committee of this Conference, and believing that the majority of the members of this Conference would like to have a picture of this body which would be highly prized during future years; therefore be it

Resolved, That this Conference request the Entertainment Committee to arrange a time and place and all other necessary arrangements for a photograph of this body, and that

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same be done some day during this week, so that all members who so desire can secure one of them.

J. M. McIntire,
Charles E. Fuller,
E. B. Chappell,
W G. Cram,
W. W. Ball.

Memorials presented and referred

Under the call of the third item of the Order of Business, the following papers were presented, read by caption, and referred:

From the Danville District, Kentucky Conference, memorial on changes in the Discipline, to Special Committee on the Constitution.

From the Sulphur Springs District, North Texas Conference, memorial on method of choosing presiding elders, to Committee on Itinerancy.

From J. M. Carter and C. K. Wingo, memorial on evangelism, to Committee on Missions.

From the Pacific Conference, memorial on unification, to Committee on Church Relations.

From J. W. Perry and J. M. Carter, resolutions concerning religious work among the deaf and dumb, to Committee on Missions.

From R. L. Williams and others, memorial concerning changes in the Discipline, to Committee on Revisals.

From S. L. Dobbs and others, memorial on changes in the Discipline, to Committee on Revisals.

R. A. Clark, clerical delegate from the Memphis Conference, requested that a paper referred to the Committee on Revisals asking for changes in the Discipline concerning budget matters be referred to the Committee on Finance, and the permission was granted.

James M. Rogers, lay delegate from the South Georgia Conference and Chairman of the Committee on Fraternal Introductions and Correspondence, presented Bishop W. F. Oldham, Fraternal Messenger from the Methodist Episcopal Church.

The fourth item in the Order of Business, the call for reports from Commissions, Boards, and connectional officers was then taken up.

Memorials presented and referred

Bishop James Cannon, Jr., presented Report No. 3 of the Commission on Temperance and Social Service. R. L. Russell, clerical delegate from the St. Louis Conference, moved that the rules be suspended and that the report be put upon immediate passage. The motion prevailed. The report was read and adopted by a unanimous standing vote, as follows:

Report No. 3 on Temperance and Social Service

COMMISSION ON TEMPERANCE AND SOCIAL SERVICE, REPORT NO. 3.

The opponents of the national prohibition law recognize that the repeal of the Eighteenth Amendment is not a possibility for many years to come. The dry sections of the country, having secured for themselves protection from the wet sections by branding the liquor traffic as a national outlaw, will not surrender that constitutional protection for their people even though the wet sections should become hotbeds of lawlessness because of the refusal of State and city officials to coöperate with the Federal government in the enforcement of the prohibition law, which all such officials are pledged to do by their oath of office that they will maintain the Constitution of the United States. The attacks of the enemies of prohibition, therefore, are centered upon the prohibition enforcement code commonly called the Volstead law, and the attacks are both positive and negative in their form. Numerous bills have been introduced having for their purpose the practical nullification of the Volstead act by permitting the manufacture and sale of wines and beers of high alcoholic content under the plea that such liquors are "not intoxicating in fact to the average person." This would substitute for an exact standard of alcoholic content a shifting standard of such nature that convictions for violation of the law would be exceedingly difficult, and all kinds of spirituous liquors would be sold under the protection of this purposely indefinite law. This positive attack upon the law was made very largely, if not entirely, upon the pretext that the Volstead act cannot possibly be enforced and is the breeder of such lawlessness and crime that it must be modified to prevent the destruction of the youth of the nation. This attack recently staged in such spectacular fashion before the Judiciary Committee of the

Report No. 3 on Temperance and Social Service

Senate, was met with such vigor and with such an array of facts by the friends of prohibition from one end of the country to the other that at the close of the hearing it appeared that the weakening amendments to the Volstead act had been overwhelmed by an avalanche of determined, indignant protests. But the enemies of the prohibition law are giving positive proof, if any were needed, that they are not sincere in stating that their objection to the prohibition law is that it has incited lawlessness and crime, for these very same men are now bitterly and persistently opposing the amendments to the Volstead act which have been proposed by the prohibition department to aid in a better enforcement of the law. The amendments proposed by the government provide for heavy fines and heavy jail or road sentences for all manufacture and sale of intoxicants for beverage purposes; for authority to search all houses where there is reasonable cause to believe that intoxicants are being manufactured for purposes of sale; for authority to revoke permits of manufacturers of industrial alcohol, requiring heavy bond for the manufacture of cereal beverages and authority to inspect such plants at any time; to seize and confiscate all denatured alcohol, rum, etc., which has been treated to remove the poison which unfitted it for beverage use; to give added authority to judges of police courts and United States commissioners to issue search warrants and warrants of arrest; to establish a United States border patrol to aid in stopping smuggling of liquors, narcotics, men and women, and whatever is forbidden by the customs law; to deport aliens convicted of violation of the prohibition law; to provide for forfeiture of rum-running vessels with heavy fines and jail terms for the owners of the same; to establish a Department of Prohibition entirely independent of the Internal Revenue Department; to place all prohibition agents under the civil service law; and to pass the bill providing additional appropriations for the better enforcement of the law.

Such is the legislation which has been introduced at the instance of the prohibition department, and which is declared to be necessary for the efficient enforcement of the law. The enemies of prohibition are not only endeavoring to weaken the proposed legislation in every possible way, but to prevent its passage in any form during the present session of Congress, thus branding themselves as insincere in their expressions of solicitude, even of distress, at the lawlessness engendered, as they claim, by the lax enforcement of the Volstead act.

It is thought that the present session of Congress will close within the next few weeks, possibly by the fifteenth of June.

Telegrams and letters just received from Washington indi-

Report No. 3 on Temperance and Social Service

cate that what is to be done must be done quickly. As President Wilson once declared: "Time is of the essence." The people should promptly notify Congress that they desire the above legislation to be passed at the present session of Congress. Responding to this appeal for immediate action, your Commission on Temperance and Social Service has prepared the above statement of fact and respectfully requests the adoption of this paper as expressive of the sentiment of this General Conference together with the accompanying resolutions:

Resolved: 1. That the General Conference of the Methodist Episcopal Church, South, assembled in Memphis, Tenn., in quadrennial session, representing a Christian citizenship of more than two million, six hundred thousand, hereby respectfully and earnestly petition the Congress of the United States:

(1) To reject all proposals to enact any legislation which has as its object the nullification or the weakening of the prohibition enforcement act commonly known as the Volstead law.

(2) To enact into law during the present session of Congress the legislation proposed by the Prohibition Department of the Federal government as outlined in this statement with the purpose to prevent evasions of the law, to increase penalties for its violation, to improve the personnel of the Prohibition Department and its general efficiency, and to supply whatever men and money may be necessary to compel obedience to the law even by those who in high social life have publicly declared that they will have intoxicants "Constitution or no Constitution." We most positively insist that when men openly flaunt their determination to violate any law of our country the government must suppress anarchy and compel obedience to the law absolutely regardless of cost.

Resolved: 2. That the Secretary of this General Conference be instructed to send copies of this statement promptly to Hon. Morris Shepherd, a member of this Commission, with the request that he transmit the same to the presiding officers of the United States Senate and the House of Representatives to be presented by said officers to the respective bodies over which they preside.

JAMES CANNON, JR., *Chairman;*
MRS. W. A. NEWELL, *Secretary.*

Report No. 1 of the Commission on Budget was presented by R. A. Clark, clerical delegate from the Memphis Conference and Chairman of the Commis-

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Report No. 3 on Temperance and Social Service

sion. Dr. Clark moved a suspension of the rules that the report might be put upon its immediate passage. M. A. Childers, lay delegate from the West Texas Conference, called for the reading of the report. The report was read. Littell Rust, lay delegate from the Tennessee Conference, moved that the motion to suspend the rules be laid upon the table. The motion did not prevail. The motion to suspend the rules prevailed. Inquiries concerning the report were made by several members, which were answered by Dr. Clark. J. W. Bergin, clerical delegate from the Central Texas Conference, moved to amend the report by making the assessment for the Commission on Temperance and Social Service the same as that made four years ago—namely, $12,000. J. R. T. Major, clerical delegate from the Upper South Carolina Conference, moved the previous question. The previous question was ordered. R. A. Clark, Chairman of the Budget Commission, closed the discussion. The amendment did not prevail. The report was adopted, as follows:

Report No. 1 Commission on Budget

COMMISSION ON BUDGET, REPORT NO. 1

Your Commission on Budget appointed by the last General Conference, and continued by this Conference to serve till the adjournment of the same, beg to submit the following report:

In obedience to a resolution of the General Conference at Hot Springs we were called together by our Chairman, C. B. Lewis, at Nashville, Tenn., on April 6, 1926, to receive reports from the different Boards and Commissions for which assessments were to be asked by the General Conference.

Furthermore, we have been in many sessions since coming to the seat of this Conference and have carefully considered the needs and claims of the different interests seeking appropriations; and we recommend that the assessment on our Church remain what it has been for the last two years—namely, $2,120,000* per annum for all purposes—and that the assessment be distributed as follows:

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*Report No. 2 adds $10,000 for the Federal Council of the Churches of Christ in America.—EDITOR.

Report No. 1 Commission on Budget

Cause.	Assessed.
Bishops' Fund	$ 225,000
Temperance and Social Service	24,000
American Bible Society	50,000
Board of Finance	191,000
Sunday School Board	191,000
Church Extension	183,000
Missions	800,000
Epworth League	47,000
Education	129,000
Hospital Board	50,000
Lay Activities	50,000
Theological Schools	80,000
Negro Work	60,000
General Conference Expense	40,000
	*$2,120,000

We understand that the Board of Missions will no longer contribute to the work being done by our Church in our State schools and that the Board of Education desires to take over all this work in said schools; so we have accordingly raised the assessment for the Board of Education to an amount which we estimate will produce revenue sufficient to carry on this work in State schools.

Respectfully submitted. R. A. CLARK, *Chairman;*
H. LYNN WADE, *Secretary.*

Roll of Standing Committees called

The roll of Standing Committees was called, and the following papers were submitted and placed on the Calendar: No. 2, with a minority report, from the Committee on Education; Nos. 3, 4, and 5, Committee on Missions; No. 2, Committee on Epworth Leagues; No. 2, Committee on Sunday Schools; No. 3, Committee on Hospitals. Some papers recommending nonconcurrence were submitted, to be presented by the Calendar Secretary at the proper time.

Roll of Special Committees called

The roll of Special Committees was called, but there were no reports.

R. P. Shuler, clerical delegate from the Pacific Conference, presented a resolution relating to doctrinal standards, and moved that it be referred to

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***Report No. 2 adds $10,000 for the Federal Council of the Churches of Christ in America.—EDITOR.**

the Special Committee on the Spiritual State of the Church. J. A. Anderson, clerical delegate from the North Arkansas Conference, moved as a substitute that the paper be referred to the Committee on Constitution. T. F. Temple, lay delegate from the Central Texas Conference, moved that the substitute be tabled. The motion prevailed. Orville Zimmerman, lay delegate from the St. Louis Conference, moved that the resolution be laid upon the table. The motion did not prevail. The resolution, by vote of the Conference, was referred to the Special Committee on the Spiritual State of the Church.

Dr. S. Parkes Cadman introduced

The hour for the special order of the day having arrived, Rev. S. Parkes Cadman, D.D., President of the Federal Council of Churches of Christ in America, was introduced and addressed the Conference. At the conclusion of Dr. Cadman's address the Conference stood in prolonged applause. Led by Luther Bridges, the Conference sang with great fervor, "The kingdom is coming."

J. H. Eakes, clerical delegate from the North Georgia Conference, moved that the Conference express its appreciation of Dr. Cadman's address by a standing vote. The motion prevailed.

W. W. Peele, clerical delegate from the North Carolina Conference, asked leave of absence for Albert Anderson, lay delegate from the same Conference. The request was granted.

W. F. Dunkle, clerical delegate from the Florida Conference, returned a paper referred to the Committee on Itinerancy. On motion of R. L. Russell, clerical delegate from the St. Louis Conference, the paper was referred to the Committee on Missions.

T. L. Hulse, clerical delegate from the Louisville Conference, offered a motion, to which objection was made, as the Conference was under the order of adjournment.

After various announcements, the doxology was sung, and the Conference adjourned with the benediction by Bishop W. F. Oldham, of the Methodist Episcopal Church.

EVENING SESSION

In accordance with a resolution previously passed, the Conference convened at 8 P.M., Tuesday, May 11, to hear the Fraternal Messenger from the Methodist Episcopal Church, Bishop Darlington in the chair.

Devotional service

The devotional service was conducted by the Bishop and consisted of singing Hymn 544, "I love to tell the story," prayer led by A. R. Kasey, of the Louisville Conference, and a message in song by Evangelist Luther Bridgers, who sang "Children of the Heavenly King" to the tune of a primitive melody, the Conference joining heartily in the concluding stanza.

Credentials of Bishop W. F. Oldham

The credentials of Bishop W. F. Oldham, of Buenos Aires, Argentina, Fraternal Messenger from the Methodist Episcopal Church, were read:

NEW YORK CITY, May 5, 1926.

To the Bishops and Members of the General Conference of the Methodist Episcopal Church, South, Memphis, Tenn.

Dear Fathers and Brethren: In harmony with our time-honored custom, and under the authority of the General Conference of the Methodist Episcopal Church, the Bishops have appointed William Fitz-James Oldham, Doctor of Divinity, Doctor of Laws, Fraternal Delegate to your General Conference.

Our fraternal messenger has had a very distinguished and unique career in our Church. He was for a number of years one of our most efficient and successful missionaries. After rendering conspicuous service as an educator, he was elected a bishop of our Church. He was called from this high office to serve as a missionary secretary. After four years of outstanding ministry as missionary secretary, he was again elected a bishop. His Episcopal Area for the last ten years has been South America, with his Episcopal Residence at Buenos Aires, Argentina.

We are confident that Bishop Oldham will convey to you our fraternal greetings in a manner acceptable to you and

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in harmony with the high traditions that have been set by the messengers that have conveyed fraternal messages from your Church to ours in the past years.

We extend through our fraternal messenger our heartiest greetings and our sincerest wishes for the largest success and usefulness of your Church.

By order and on behalf of the Bishops of the Methodist Episcopal Church. E. G. RICHARDSON, *Secretary.*

J. M. Rogers, lay delegate from the South Georgia Conference and Chairman of the Committee on Introductions and Fraternal Correspondence, presented Bishop Oldham, who, after some further words of welcome by the chairman, delivered the message for his Church. (See Appendix.)

Bishop Oldham's address

At the conclusion of the address of Bishop Oldham the Conference rose *en masse* and applauded the speaker, whose words had rung so truly and strongly of our common faith.

Conference rises in appreciation of his address

W. A. Shelton, of the North Georgia Conference and Professor in Emory University, made eloquent response to Bishop Oldham.

W. A. Shelton makes response

Judge Rogers made announcement for Wednesday evening of the reception and hearing of the Fraternal Messengers from the Japan Methodist Church and the British Wesleyan Church, and of the memorial service for our deceased Bishops for Thursday morning.

I. P. Martin, of the Holston Conference, presented the following resolution, which was passed by a rising vote:

Resolution on death of Dr. George R. Stuart

RESOLUTIONS ON DEATH OF DR. GEORGE R. STUART

The Conference is shocked and deeply grieved to hear of the death of Dr. George R. Stuart, pastor of our First Church, Birmingham, Ala. A heroic knight of the cross has fallen; a voice that never hesitated to speak out in loyal defense of the right and in courageous denunciation of the wrong is hushed; a heart that always beat true to God and humanity is stilled.

This Conference bows its head in grief as it recognizes the loss our Church has sustained.

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Be it resolved, That the Secretary be instructed to wire the bereaved family of our deepest sympathy and express to them the assurance of our love and prayerful remembrance in this hour of their sorrow.

I. P. MARTIN,
J. M. CARTER,
J. N. HILLMAN,
F. A. CARTER,

With bowed heads the Conference stood in prayer, led by the Rev. H. C. Morrison, of the Kentucky Conference.

Adjournment

A motion to adjourn prevailed.

Hymn 463, "Jesus, Lover of my soul," was sung, the benediction was pronounced by the Rev. G. W. Young, of the Kentucky Conference, and the Conference stood adjourned.

SEVENTH DAY, WEDNESDAY, MAY 12

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SEVENTH DAY

Session opened

The Conference convened at 9 A.M., Bishop Darlington in the chair.

Devotional service

Hymn 434, "O sometimes the shadows are deep," was sung.

Daniel Atkins, clerical delegate from the Western North Carolina Conference, now in the fifty-eighth year of his itinerant ministry, led in prayer. Evangelist Luther Bridgers sang with manifest spiritual power "The Land of Beulah." Bishop Darlington announced that Bishop Oldham, of the Methodist Episcopal Church, would deliver the devotional address of the morning. Bishop Oldham read and commented on the concluding verses of Matthew xxviii. The Conference was deeply moved by this spiritual address.

Bishop Darlington recognized R. S. Satterfield, of the Secretarial Staff, who read the following:

Strike in England reported settled

You may announce that the Associated Press informs the Conference that the English strike was settled early this morning through the efforts of the Archbishop of Canterbury.

THE ASSOCIATED PRESS.

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The Conference stood in prolonged applause, and then sang, "Praise God, from whom all blessings flow."

Minutes read and approved

The minutes of Tuesday morning's session were read and approved. The minutes of Tuesday evening's session were read and approved.

Bishop Darlington resigned the chair to Bishop Du Bose.

The following arrivals and substitutions of delegates were noted:

Substitutions, arrivals, leaves of absence

LITTLE ROCK CONFERENCE.—*Clerical:* A. C. Millar, alternate, in place of E. R. Steel, who previously had been seated as an alternate for James Thomas, principal delegate.

MEMPHIS CONFERENCE.—*Clerical:* F. B. Jones granted leave of absence for to-day to conduct a funeral, and F. H. Peeples, alternate, took his place.

MISSISSIPPI CONFERENCE.—*Lay:* D. R. Weston, alternate, in place of W. T. Denman; M. M. Satterfield, lay, resumed his seat occupied yesterday by C. W. Cochran, alternate.

NORTH ARKANSAS CONFERENCE.—*Lay:* J. H. Reynolds resumed his seat.

NORTH GEORGIA CONFERENCE.—*Lay:* Sam Tate assumed his seat, which had been held by Mrs. H. H. Dean, alternate; Mrs. H. H. Dean, alternate, was seated in place of M. M. Parks.

NORTH MISSISSIPPI CONFERENCE.—*Clerical:* E. Nash Broyles resumed his seat.

NORTHWEST TEXAS CONFERENCE.—*Clerical:* J. W. Hunt resumed his seat.

ST. LOUIS CONFERENCE.—*Clerical:* Ivan Lee Holt resumed his seat. *Lay:* C. M. Hay resumed his seat.

TEXAS CONFERENCE.—*Lay:* Gary B. Sanford resumed his seat; H. F. Banker, alternate, in place of R. M. Kelly.

WEST TEXAS CONFERENCE.—*Clerical:* W. L.

Barr, alternate, in place of Arthur J. Moore; S. L. Batchelor, alternate, in place of T. F. Sessions.

Telegram from Dr. Stuart's family.

Bishop James Cannon, Jr., was recognized, and read a telegram from the family of Dr. George R. Stuart, giving information concerning the funeral arrangements for Dr. Stuart.

J. W. Perry, clerical delegate from the Holston Conference, asked leave of absence for F. A. Carter, lay delegate from that Conference, in order that he might attend the Stuart funeral. The permission was granted.

W. J. Sims, clerical delegate from the Arizona Conference, rose to a matter of privilege, and presented to Bishop Du Bose a gavel made of Arizona olivewood taken from a beam in a cliff dwelling. Bishop Du Bose made suitable response.

Dr. Frederic Platt, of Birmingham, England, introduced

J. M. Rogers, Chairman of the Committee on Fraternal Introductions and Correspondence, introduced the Rev. Frederic Platt, M.A., D.D., of Handsworth College, Birmingham, England, the Fraternal Messenger from the British Wesleyan Church.

Greetings sent to Southern Baptist Convention

On motion of J. M. Rogers, the following telegram was ordered sent to the Southern Baptist Convention, now in session at Houston, Tex.:

MEMPHIS, TENN., May 12, 1926.

Southern Baptist Convention, Houston, Tex.

The General Conference of the Methodist Episcopal Church, South, now in session in Memphis, Tenn., sends its cordial greetings to the Southern Baptist Convention now assembling in Houston, Tex. Read Ephesians vi. 23 and 24.

To hear Fraternal Messenger from Church of the United Brethren in Christ, Thursday

J. M. Rogers moved that a special session of the Conference be held at 8 o'clock Thursday evening to hear the Fraternal Messenger from the Church of the United Brethren in Christ. The motion prevailed.

H. C. Armstrong introduced

J. M. Rogers introduced H. C. Armstrong, Associate Secretary of the World Conference on Faith and Order.

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Memorials presented and referred

Item 3 of the Order of Business was called and the following papers were read by caption and referred:

Memorial from the bishop and presiding elders of the Little Rock Conference on credit for Conference Courses of Study, to Committee on Education.

Memorial from Mrs. S. M. Braswell and others concerning the Golden Cross Society, to Committee on Hospitals.

From Northwest Texas Conference, memorial concerning overlapping of work in Epworth Leagues and missionary societies, to Committee on Epworth Leagues.

Memorial from representatives from Oriental fields, on episcopal supervision, to Committee on Episcopacy.

From Lexington District, Kentucky Annual Conference, memorial on changes in the Discipline, to Committee on Revisals, and a memorial from the same source touching changes in boundaries, to Committee on Conference Claimants, Finance, and Boundaries.

The report of Dr. A. C. Millar, Fraternal Messenger to the General Conference of the Methodist Protestant Church, was read and ordered to record, as follows:

Report of Dr. A. C. Millar

REPORT OF DR. A. C. MILLAR, FRATERNAL DELEGATE TO THE METHODIST PROTESTANT CHURCH

Dear Fathers and Brethren: Appointed by our bishops in their May meeting of 1924, I immediately prepared my fraternal address and was ready to depart for the seat of the General Conference of the Methodist Protestant Church, when my wife became suddenly and seriously ill and was carried to a hospital for an operation. I remained with her, and my address was sent by mail with a letter explaining my inability to deliver it in person. On the day when the address was read, my wife passed to her eternal home. Soon I was the recipient of a tender message of sympathy from the Conference.

Thus an occasion which might have been one of fraternal fellowship will be remembered as a day of bereavement and deep sorrow.

Appreciating the honor conferred, and regretting that I cannot make a fuller report, I am,

Truly and fraternally, A. C. MILLAR.

The call for reports from Commissions, Boards, and connectional officers was made. There were no reports.

Standing Committees called

The list of Standing Committees was called and the following reports were presented and placed upon the Calendar: Reports Nos. 3 and 6, Committee on Itinerancy; No. 6, Committee on Revisals; No. 3, Committee on Sunday Schools; Nos. 3, 4, and 9, Committee on Conference Claimants, Finance, and Boundaries; Nos. 4 and 5, Committee on Hospitals; No. 4, Committee on Publishing Interests; No. 1, Committee on Temperance and Social Service; No. 4, Committee on Itinerancy; No. 1, Committee on Reorganization of Boards.

W. A. Cooper, clerical delegate from the Florida Conference, called attention to a request for a Commission to determine the priority of Church organization in America as touching the Methodist Church. The paper was referred to the College of Bishops.

The list of Special Committees was called, and there were no reports.

Under the rules reports recommending nonconcurrence were then taken up. Report No. 2 of the Committee on Itinerancy was read, recommending nonconcurrence on the six items contained in the report. The first five items were adopted separately as per the recommendations of the committee. After the reading of the sixth item, W. A. Cooper, clerical delegate from the Florida Conference, moved to substitute "concurrence" for "nonconcurence." T. F. Temple, lay delegate from the Central Texas Conference, moved that the Cooper motion be tabled. The motion prevailed. Item 6 was then adopted. The report is as follows:

Report No. 2 on Itinerancy adopted.

ITEM 6

"We, the Florida Conference, in regular session assembled, respectfully memorialize your honorable body to so change the law of the Church as to ordain a man a deacon when he is admitted on trial into the Annual Conference, an elder when he is admitted into full connection, and give him a diploma when he graduates from one of our Correspondence Schools."

We recommend nonconcurrence.

B. F. LIPSCOMB, *Chairman;*
W. F. DUNKLE, *Secretary.*

R. H. Harper, clerical delegate from the Louisiana Conference, rose to a question of personal privilege and stated that the memorial on presiding elders from the Louisiana Conference did not come from that Conference, but from two members of the Conference acting personally.

Report No. 5 on Conference Claimants, Finance, and Boundaries adopted

Report No. 5 of the Committee on Conference Claimants, Finance, and Boundaries, recommending nonconcurrence, was read and adopted, as follows:

COMMITTEE ON CONFERENCE CLAIMANTS, FINANCE, AND BOUNDARIES, REPORT
NO. 5

Your committee has considered the following memorial from the Cleburne District Conference, Central Texas Conference:

"We, the members of the Cleburne District Conference, Central Texas Conference, do hereby memorialize the General Conference to add a new paragraph to Section 2, Chapter II., of the 1922 Discipline, to read as follows:

"The Conference Board of Finance shall have authority, through such agency as it may from time to time employ, to procure, maintain, and control within the bounds of its Annual Conference, parsonage homes for superannuated preachers, their widows and orphans.'"

We recommend nonconcurrence.

J. B. WINN, *Chairman;*
JOHN W. BARTON, *Secretary.*

Report No. 3 of the Committee on Publishing Interests, recommending nonconcurrence, was read and adopted, as follows:

Report No. 3 on Publishing Interests adopted

COMMITTEE ON PUBLISHING INTERESTS, REPORT NO. 3

Your Committee on Publishing Interests has considered a resolution signed by J. D. Hammons and others, as follows:

"Whereas the radio has become a great medium for the dissemination of news; and whereas the available wave lengths are being rapidly taken; therefore be it

"*Resolved*, That the presiding bishop appoint a committee of seven to look into the advisability of establishing one or more radio sending stations for the dissemination of news for the Methodist Episcopal Church, South, this committee, if they find such a plan feasible, to report back to the Conference such plans as are necessary to carry out the purpose of this resolution."

We recommend nonconcurrence.

W. R. ODELL, *Chairman;*
J. W. PERRY, *Secretary*

Report No. 6 of the Committee on Conference Claimants, Finance, and Boundaries recommending nonconcurrence, was read and adopted, as follows:

Report No. 6 on Conference Claimants, Finance, and Boundaries adopted

COMMITTEE ON CONFERENCE CLAIMANTS, FINANCE, AND BOUNDARIES, REPORT NO. 6

Your committee has considered memorials from the North Alabama Conference, as follows:

"The North Alabama Conference, in session at Huntsville, Ala., November 2, 1925, memorializes the General Conference of 1926 to so amend paragraph 356, Section II., Chapter XI., of the Discipline of 1922, that an Annual Conference Board of Finance may have authority to distribute the funds for General claimants according to such plan as the Annual Conference may order. The paragraph as amended to read as follows:

"'It shall be the duty of the Conference Board of Finance to distribute the moneys received on assessment and otherwise to the superannuated preachers, and widows and orphans of the deceased members of the Conference, according to such plan as the Annual Conference may order.'"

We recommend nonconcurrence.

J. B. WINN, *Chairman;*
JOHN W. BARTON, *Secretary.*

Bascom Anthony, clerical delegate from the South Georgia Conference, read a resolution on reports recommending nonconcurrence, which was referred to the Committee on Rules.

Report No. 7 of the Committee on Conference Claimants, Finance, and Boundaries recommending nonconcurrence, was read and adopted, as follows:

Report No. 7 on Conference Claimants, Finance, and Boundaries adopted

COMMITTEE ON CONFERENCE CLAIMANTS, FINANCE, AND BOUNDARIES, REPORT NO. 7

Your committee has duly considered the following memorial:

"We, the undersigned, do hereby memorialize the General Conference to so change the law of the Church relative to allowances by the Board of Finance that the Conference Boards must make their allotment on the same basis as that now required of the General Board of Finance. This can be done by striking from paragraph 356 in the 1922 Discipline the words, 'according to their several necessities,' and substituting therefor the words, 'on the basis of years of service'; also striking from paragraph when thus altered to read:

"'It shall be the duty of the Conference Board of Finance to distribute the moneys received on assessment and otherwise to the superannuated preachers on the basis of years of service; and to widows of deceased preachers on the basis of the number of years that they have been the wives of effective traveling preachers; and to the children of deceased preachers at the discretion of the Board; *provided*, that when a preacher breaks down in the work, and is placed on the superannuate list, his claim shall begin from the time at which he ceased to receive any support from his last charge.'"

(Signed by J. H. Eakes, W. L. Pierce, J. W. Sullivan, John F. Yarbrough, W. P. King, M. M. Walraven.)

We recommend nonconcurrence.

J. B. WINN, *Chairman;*
JOHN W. BARTON, *Secretary.*

Report No. 8 of the Committee on Conference Claimants, Finance, and Boundaries, recommending nonconcurrence, was read and adopted, as follows:

COMMITTEE ON CONFERENCE CLAIMANTS, FINANCE, AND BOUNDARIES, REPORT NO. 8

Report No. 8 on Conference Claimants, Finance, and Boundaries adopted

Your committee has considered the following memorial from the Florida Annual Conference:

"The Florida Annual Conference of the Methodist Episcopal Church, South, in session at Orlando, Fla., December, 1925, hereby respectfully requests the General Conference of said Church at its session in May, 1926, to make the following changes in our law regarding Conference claimants:

"Immediately after the word 'service,' in paragraph 192, page 90, of the Discipline of 1922, add the following: '*Provided*, that a local preacher who has served as a supply pastor in our Church for a period of not less than ten years, and becomes worn out in such supply service, shall, on recommendation of the Committee on Conference Relations and with the concurrence of the Conference, be entitled to participate in the funds raised for the support of the regular Conference claimants.'

"After the word 'service,' in the sixth line of paragraph 352, page 157, add the following: 'and to such local preachers as are entitled to participate under the provision in paragraph 192.'

"After the word 'preachers,' in the thirteenth line of paragraph 355, page 158, add the following: 'and for such local preachers as are entitled to participate under the provision in paragraph 192.'

"After the word 'preachers,' in the fourth line of paragraph 356, page 159, add the following: 'and to such local preachers as are entitled to participate under the provision in paragraph 192.'

"To make all sections of the Discipline bearing upon the subject of Conference claimants conform to the above-named change in paragraph 192."'

We recommend nonconcurrence.

J. B. WINN, *Chairman;*
JOHN W. BARTON, *Secretary.*

Report No. 1 of the Committee on Revisals, recommending nonconcurrence, was read and adopted, as follows:

COMMITTEE ON REVISALS, REPORT NO. 1

Report No. 1 on Revisals adopted

Your committee considered a memorial from the Fayette District of the Missouri Annual Conference and one from the

Upper South Carolina Conference proposing to make changes in paragraph 98 in regard to a licensing committee.

We recommend nonconcurrence.

E. B. CHAPPELL, *Chairman;*
F. A. CARTER, *Secretary.*

W. Asbury Christian, clerical delegate from the Virginia Conference, moved to reconsider the motion of Bascom Anthony to refer a paper to the Committee on Rules. The motion prevailed. A resolution was offered by Dr. Christian to refer a paper providing for a special nonconcurrence procedure to the Committee on Rules. The motion prevailed.

Report No. 2 of the Committee on Revisals was withdrawn by common consent.

Report No. 3 of the Committee on Revisals, recommending nonconcurrence, was read and adopted, as follows:

Report No. 3 on Revisals adopted

COMMITTEE ON REVISALS, REPORT NO. 3

Your committee considered a memorial from the Fayette District Conference of the Missouri Annual Conference concerning wills and annuities.

We recommend nonconcurrence.

E. B. CHAPPELL, *Chairman;*
F. A. CARTER, *Secretary.*

Report No. 4 of the Committee on Revisals, recommending nonconcurrence, was read and adopted, as follows:

Report No. 4 on Revisals adopted

COMMITTEE ON REVISALS, REPORT NO. 4

Your committee considered a memorial from the Corinth District Conference of the North Mississippi Conference considering pastor's report to an Annual Conference on the number of members in the charge.

We recommend nonconcurrence.

E. B. CHAPPELL, *Chairman;*
F. A. CARTER, *Secretary.*

Report No. 5 of the Committee on Revisals, recommending nonconcurrence, was read and adopted, as follows:

COMMITTEE ON REVISALS, REPORT NO. 5

Report No. 5 on Revisals adopted

Your committee considered a memorial from the Little Rock Annual Conference requesting the substitution of the word "asking" for "assessments" in the Book of Discipline. We recommend nonconcurrence.

E. B. CHAPPELL, *Chairman;*
F. A. CARTER, *Secretary.*

Report No. 4 on Itinerancy presented.

Report No. 4 of the Committee on Itinerancy was read. W. A. Cooper, clerical delegate from the Florida Conference, asked a question concerning the Rules of Order. W. A. Christian, clerical delegate from the Virginia Conference, made a point of order which was not sustained. T. D. Ellis, clerical delegate from the South Georgia Conference, made the point of order that a substitute to concur carries the paper to the Calendar. The point was not sustained. W. A. Cooper, clerical delegate from the Florida Conference, moved to substitute "concurrence" for "nonconcurrence." The motion prevailed and the report went to the Calendar.

Motion to substitute Concurrence for Nonconcurrence

M. A. Childers, lay delegate from the West Texas Conference, moved that the complete Rules of Order, with such amendments as have been made, be printed in Friday's *Daily Advocate*. W. A. Christian, clerical delegate from the Virginia Conference, moved that the rules be printed on cards for the convenience of the delegates. The amendment was accepted by the mover. A. J. Lamar, clerical delegate from the Alabama Conference, moved that the printing be in the *Daily Advocate*. J. W. Moore, clerical delegate from the Virginia Conference, moved the previous question. The previous question was ordered. The Lamar amendment was adopted. The motion as amended prevailed.

Report No. 5 of the Committee on Itinerancy, recommending nonconcurrence, was read and adopted, as follows:

MAY 12
SEVENTH DAY
Report No. 5 on Itinerancy adopted

COMMITTEE ON ITINERANCY, REPORT NO. 5

Your committee had before it a petition signed by Frank B. Jones, C. C. Grimes, and Robert A. Clark, as follows:

"To change ¶125, Answer 2; by striking out the words, '*provided, further,* that when a majority of the presiding elders shall concur by ballot, the Bishop may appoint a preacher to a pastoral charge for more than four consecutive years.' The paragraph will then read:

"'To fix the appointments of the preachers in the Annual Conferences; *provided,* that before the official declaration of the assignment of preachers to their charges, he shall announce openly to the cabinet his appointments, except those made during the interim of the sessions of an Annual Conference; and *provided, further,* that he shall not allow any preacher to remain in the same circuit or station more than four years successively (but an unexpired term of less than six months shall not be counted), except the connectional officers, the supernumerary and superannuated preachers, missionaries among the Indians, and on foreign stations, or in the employ of the Annual Conference Board of Missions, chaplains to the State prisons and military posts, preachers that may be appointed to labor for the specific benefits of seamen, for the American Bible Society, for the Sunday League of America, for any institution having the care of orphan and homeless children, and the presidents, principals, or teachers of seminaries under our superintendence; and, when requested by an Annual Conference, to appoint a preacher to any seminary of learning not under our care; also a Sunday School Field Secretary to travel within the bounds of the Conference for the purpose of establishing and aiding Sunday schools; an agent or agents for the benefit of our literary and benevolent institutions; a general colportage agent or a general colporteur, and the editors of Annual Conference organs. When requested by an Annual Conference, a Bishop may appoint a preacher on trial, or a member of an Annual Conference, to engage in temperance work, or as Secretary of the Young Men's Christian Association; and provided that any member of an Annual Conference or a preacher on probation who serves in the army or navy of the United States may be appointed by the Bishop as war worker, so that he may retain his Conference relation; or as a student in any of our institutions of learning, or in any university for strictly university work; *provided, however,* that the time thus spent in school

Report No. 5 on Itinerancy adopted

shall not count on the time required for trial in the Annual Conference.'"

We recommend nonconcurrence.

B. F. LIPSCOMB, *Chairman;*
W. F. DUNKLE, *Secretary.*

Report No. 4 of the Committee on Sunday Schools, recommending nonconcurrence, was read and adopted, as follows:

Report No. 4 on Sunday Schools adopted

SUNDAY SCHOOL COMMITTEE, REPORT NO 4

Your committee had before it a memorial from the Sylacauga District Conference, North Alabama Conference, Methodist Episcopal Church, South, regarding limitation of the powers of the General Sunday School Board, as follows:

"Believing that it would do much to clear up the confusion and embarrassment that exists with reference to the Department of Standard Training Schools if the power of the General Sunday School Board were less centralized and more authority were given to the Annual Conference Sunday School Boards; therefore be it

"*Resolved,* That the Sylacauga District Conference of the North Alabama Conference, now in session at Alexander City, Ala., does respectfully memorialize the General Conference to so limit the powers of the General Sunday School Board that they may not refuse to appoint to teach in the Standard Training Schools those whom the Conference Superintendent may recommend; provided that those who may be so recommended have, at any time, had training in the subjects they propose to teach equivalent to that required by the General Board to have their certificates."

We recommend nonconcurrence.

ANDREW SLEDD, *Chairman;*
W. ASBURY CHRISTIAN, *Secretary.*

The Calendar was called. T. D. Ellis, clerical delegate from the South Georgia Conference, moved that the rules be suspended and that a paper dealing with reports recommending nonconcurrence be adopted. The motion prevailed. The resolution was adopted, as follows:

Substitute for (*e*), under Rule 8, on page 15 of the "Digest of Information," the following: "A Committee's report recommending nonconcurrence, with no minority report, shall be

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MAY 13
SEVENTH DAY

kept upon a separate Calendar, and said Calendar shall be taken up when the regular Calendar is completed."

Report No. 2 on Lay Activities considered

Report No. 2 of the Committee on Lay Activities was taken from the Calendar. F. P. Culver, clerical delegate from the Central Texas Conference, moved that the report be considered seriatim. The motion prevailed. Section 1 was read and adopted. At the conclusion of the reading of Section 2, T. B. King, lay delegate from the Memphis Conference, moved that the report be recommitted to the Committee on Lay Activities. J. E. Crawford, clerical delegate from the Central Texas Conference, spoke against the recommittal of the report. A. P. Lyon, clerical delegate from the Louisville Conference, made the point of order that discussion of the matter of the report is not in order on a motion to refer. The point of order was not sustained. George S. Jones, lay delegate from the South Georgia Conference, made the point of order that the speaker was giving the substance of the report and not speaking to the motion. The point was not sustained. A. P. Lyon renewed his point of order, but the point was not sustained. A. P. Lyon appealed from the decision of the Chair. The Chair was sustained by a vote of 147 for to 143 against. Bascom Anthony, clerical delegate from the South Georgia Conference, moved to amend by recommitting with instructions to prepare for publication in the Discipline only the law in the matter involved and that all other statements and explanations be printed by the Board of Lay Activities as they deemed most expedient. T. B. King, of the Memphis Conference, accepted the amendment. George L. Beale, clerical delegate from the Tennessee Conference, was recognized and spoke to the motion. G. T. Fitzhugh, lay delegate from the Memphis Conference, moved that paragraphs 545 and 546 of the report be stricken out. J. W. Perry, clerical delegate from the Holston

Report No. 2 on Lay Activities considered

Conference, made the point of order that the motion of G. T. Fitzhugh was out of order, as another had been officially recognized and had not yielded the floor. The point was sustained. The previous question was ordered. The motion to recommit, with instructions, prevailed by a vote of 155 for to 152 against. M. E. Lawson, lay delegate from the Missouri Conference and Chairman of the Committee on Lay Activities, moved that the report just recommitted retain its place and number on the Calendar. The motion prevailed.

C. C. Grimes, clerical delegate from the Memphis Conference and Chairman of the Local Entertainment Committee, rose to a privileged question, and moved that the Conference adjourn at 12:15 P.M., on Thursday, instead of 12:30 o'clock, for the purpose of having a picture of the Conference made. The motion prevailed.

Mrs. Russell's gift recognized

Bishop H. A. Boaz was recognized and spoke of the work of the late Dr. W. B. Russell, of Changchow, China, and of Mrs. Russell's sacrificial gift of $1,000 of the $1,800 life insurance policy left by Dr. Russell, and also of a string of beautiful amber beads to be sold, both of which she was giving for the starting of a memorial hospital building in the city of Changchow. W. J. Sims, clerical delegate from the Arizona Conference, moved that Mrs. Russell be invited to the platform and introduced to the Conference. The motion prevailed, and Mrs. Russell was introduced by Bishop Boaz. R. Gibbs Mood, clerical delegate from the North Texas Conference, moved that this Conference buy the beads and give them back to Mrs. Russell. R. A. Clark, clerical delegate from the Memphis Conference, moved an amendment, which was accepted, that we also include the $1,000 which Mrs. Russell had given out of her insurance money. The Conference arose in adopting the motion. A spontaneous offering of

Mrs. Russell introduced

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Spontaneous offering of $2,304.50 for memorial hospital in Changchow, China

$2,304.50 was made for the starting of a hospital in Changchow, China.

During the taking of the offering, the hour of adjournment having arrived, motion prevailed that the time be extended to complete the offering. This having been done, a motion to adjourn prevailed. After various announcements, the Conference adjourned with the benediction pronounced by Dr. Frederic Platt, Fraternal Messenger from the British Wesleyan Church.

EVENING SESSION

In accordance with a resolution previously passed, the Conference convened at 8 o'clock for the purpose of hearing the Fraternal Messengers from the Methodist Church of Japan and the British Wesleyan Methodist Church, Bishop Du Bose in the chair.

Devotional service

The opening devotional service was conducted by the Chairman and consisted of singing Hymn 415, "Faith of our fathers, living still," prayer led by W. A. Christian, of the Virginia Conference, the reading of Psalm xxiv., and the singing of Hymn 556, "Blest be the tie that binds."

Credentials of Prof. Yoshihiro Tanaka read

After appropriate remarks by the Chairman, the credentials of the Rev. Prof. Yoshihiro Tanaka, Fraternal Messenger from the Japan Methodist Church, were read.

TOKYO, JAPAN, March 26, 1926.

To the General Conference of the Methodist Episcopal Church, South in America.

Dear Brethren: The General Conference of the Methodist Church of Japan, assembled in quadrennial session at Tokyo in January, 1923, elected Rev. Yoshihiro Tanaka as its fraternal delegate to your honored Church.

Rev. Yoshihiro Tanaka is a full member in good standing in the West Conference of our Japan Methodist Church. He is principal of the Academy of the Kwansei-Gakuin in Kobe, and is one of our most valued workers.

In 1892 the Rev. Mr. Tanaka graduated from the Theological Seminary of Kwansei-Gakuin and served as pastor of the Kobe, Hiroshima, and Kyoto Churches in the years following his graduation. Later he was appointed professor of Practical Theology in Kwansei-Gakuin, in which capacity he served until he became principal of the Academy.

Credentials of Prof. Yoshihiro Tanaka read

Mr. Tanaka is a man of the highest character, and his work as pastor, teacher, and school administrator has been of the highest order.

I take great pleasure in recommending him as worthy of your confidence. Brother Tanaka will bear to you our fraternal greetings and will give you all the recent news of our Church.

Yours sincerely, KOGORO USAKI,
Bishop of the Japan Methodist Church.

Professor Tanaka introduced

J. M. Rogers, Chairman of the Committee on Introductions and Fraternal Correspondence, introduced Professor Tanaka, who delivered the message on behalf of his Church. (See Appendix.)

An ovation followed the encouraging and inspiring address, and Bishop Boaz, the General Superintendent in charge of the Oriental fields, made fitting response.

Credentials of Rev. Frederic Platt

The credentials of the Rev. Frederic Platt, M.A., D.D., Fraternal Messenger from the British Wesleyan Methodist Church, were read.

LONDON, S. W. 1,
1 CENTRAL BUILDINGS, WESTMINSTER, 26th April, 1926.

The Board of Bishops, Methodist Episcopal Church, South.

My Dear Brethren: May I introduce to you the Rev. Frederic Platt, M.A., D.D., who has been appointed the Fraternal Delegate of the British Wesleyan Conference to the General Conference of the Methodist Episcopal Church, South, meeting at Memphis, Tenn., in the month of May.

Dr. Platt has rendered distinguished service to Methodism for many years. He is an eminent scholar, a cultured preacher, and a writer of great spiritual insight and power. No minister in our ranks is held in deeper regard and affection throughout Great Britain, and we are thankful that he is able to represent our Conference in your Assembly. May the visit of our brother be a great pleasure to you, as it will be an outstanding privilege to him.

With fraternal greetings, I am, on behalf of the Conference,
Yours faithfully. THOMAS KIRKUP, *Secretary.*

Dr. Piatt addresses the Conference.

J. L. Decell, of the Mississippi Conference, for the Committee on Introductions and Fraternal Correspondence, introduced Dr. Piatt, who, after prefacing his more formal matter by remarking that it would be better, in accord with both the nature of his mission and the subject of his address, that he be recognized a *maternal* rather than *fraternal* delegate, delivered the message on behalf of the mother Church. (See Appendix.)

After the Conference had given expression to appreciation of the message, the Chairman made eloquent response.

Adjournment

The doxology was sung, the benediction pronounced by Dr. J. C. C. Newton, long a missionary in Japan, and the Conference stood adjourned.

MAY 13
EIGHTH DAY

EIGHTH DAY, THURSDAY, MAY 13

Session opened

The Conference convened at 9 A.M., Bishop Du Bose in the chair.

Devotional service

Hymn 137, "How sweet the name of Jesus sounds," was sung. W. J. Sims, clerical delegate from the Arizona Conference, led in prayer.

Bishop Du Bose announced and the Conference sang Hymn 208, "I love thy kingdom, Lord." The Bishop then led in the responsive reading of Psalm cxv.

W. P. Few, lay delegate from the North Carolina Conference, asked that the Special Committee on the Constitution of the Church be excused for the morning session in order that they might be ready to report for the order of the day to-morrow. The permission was granted.

Bishop Du Bose read from Galatians vi. and gave the devotional address of the morning.

On motion of L. H. Estes, clerical delegate from the Memphis Conference, the order of the day was postponed long enough to complete the reading of the minutes.

Minutes read and approved

The minutes of Wednesday's sessions were read and approved.

Memorial service to four deceased Bishops

Bishop Du Bose resigned the chair to Bishop Ainsworth. The order of the day having arrived, Bishop Ainsworth announced the character of this special order to be a Memorial Session in memory of our four deceased Bishops.

Hymn 593, "Servant of God, well done," was sung.

Bishop Mouzon read a lesson from 1 Corinthians xv. and Bishop Candler led in prayer.

Report No. 1 of the Committee on Episcopacy was read, as follows:

Report No. 1 on Episcopacy adopted

COMMITTEE ON EPISCOPACY, REPORT NO. 1

Your Committee on Memoirs beg leave to report that they have a memoir of Bishop John Carlisle Kilgo, who departed this life August 11, 1922, prepared by W. P. Few; that of Bishop Richard Green Waterhouse, who died December 9, 1922, prepared by J. W. Perry; that of Bishop James Atkins, who died December 5, 1923, prepared by T. C. Ragsdale; and that of Bishop William Belton Murrah, who died March 5, 1925, prepared by F. N. Parker; and respectfully submit the same for the consideration and disposition of the General Conference.

J. W. Perry,
F. N. Parker,
T. C. Ragsdale,
W. P. Few.

Memoirs of four Bishops read

The memoir of Bishop John Carlisle Kilgo was read by W. P. Few, lay delegate from the North Carolina Conference; that of Bishop Richard Green Waterhouse was read by J. W. Perry, clerical delegate from the Holston Conference; that of Bishop James Atkins was read by T. C. Ragsdale, clerical delegate from the Tennessee Conference; and that of Bishop William Belton Murrah was read by Franklin N. Parker, clerical delegate from the Louisiana Conference.

J. W. Perry, clerical delegate from the Holston Conference, moved that the report of the Committee on Episcopacy be received and printed in the minutes. The motion prevailed.

Memoirs of four Bishops read

Tributes to the character and work of these deceased Bishops were made by H. C. Morrison, clerical delegate from the Kentucky Conference; Nathan Newby, lay delegate from the Pacific Conference; N. M. Rowe, lay delegate from the North Alabama Conference; and T. B. King, lay delegate from the Memphis Conference. The report was adopted. Bishop Ainsworth led in singing, "O think of the home over there," the Conference standing. The concluding stanza was sung softly, and in sacred solemnity.

Arrivals and substitutions noted

The following arrivals and substitutions were noted:

MEMPHIS CONFERENCE.—*Clerical:* F. B. Jones, absent yesterday, resumed his seat.

MISSISSIPPI CONFERENCE.—*Lay:* C. W. Cochran, alternate, in place of W. S. F. Tatum.

SOUTHWEST MISSOURI CONFERENCE.—*Lay:* Mrs. Fred A. Lamb resumed her seat.

TEXAS CONFERENCE.—*Clerical:* S. S. McKenney, alternate, in place of A. Frank Smith; C. T. Talley, alternate, in place of L. B. Elrod; A. T. Walker, alternate, in place of V. A. Godbey.

WEST TEXAS CONFERENCE.—*Clerical:* Arthur J. Moore resumed his seat.

The following resolution was adopted:

Digest of Information

CONCERNING THE "DIGEST OF INFORMATION"

Whereas the booklet, "Digest of Information," contains interesting paragraphs of Church history and invaluable items concerning this session of the General Conference; therefore be it

Resolved, That the thanks of this General Conference are due, and they are hereby tendered, the author, Mr. R. M. Heriges, in appreciation of his unselfish service.

C. C. Grimes, clerical delegate from the Memphis Conference and Chairman of the Local Committee on Entertainment, rose to a privileged matter and made announcement concerning the taking of a picture of the Conference to-day on adjournment. He also requested that there be less confusion in the Conference hall, that all present might be able to hear the proceedings. This request was concurred in by Bishop Ainsworth.

Picture taken on adjournment

C. B. Peeler, lay delegate from the Florida Conference, presented a resolution in regard to the appointment, by this General Conference, of Trustees to succeed the deceased Trustees of the Florida Camp Meeting Grounds. R. P. Shuler, clerical delegate from the Pacific Conference, made the point of order that the speaker was out of order. The Chair expressed some doubt as to the nature of the paper being presented. M. E. Lawson, lay delegate from the Missouri Conference, moved that the matter be referred to a Special Committee of three, to be appointed by the Chair. The motion prevailed. Later on during the session the Chair announced the following to constitute the committee: C. B. Peeler, of the Florida Conference, R. L. Greer, of the South Georgia Conference, and A. J. Cauthen, of the South Carolina Conference.

Trustees for Florida Camp Meeting Grounds

Personnel of committee

Under the call of the third item of the Order of Business the following papers were read by caption and referred: Resolution from Mather M. Eakes and Russell B. Brown on requiring bishops to devote themselves exclusively to the duties of their office, to Committee on Episcopacy.

Memorial from J. S. Ryang and others, touching questions in Quarterly Conferences, to Committee on Revisals.

The call was made for reports from Commissions, Boards, and connectional officers. There were no reports.

H. L. Wade, clerical delegate from the North Arkansas Conference, presented a resolution, which was referred to the Committee on Temperance and Social Service.

R. L. Russell, clerical delegate from the St. Louis Conference, presented a report from the Committee on Memorials of the Board of Missions, and it was referred to the Committee on Missions.

Bishop Mouzon stated that the Report of the Committee of Appeals was on the Secretary's table. On motion of C. R. Jenkins, clerical delegate from the South Georgia Conference, the report was ordered to record, as follows:

Report of Committee of Appeals

REPORT OF COMMITTEE OF APPEALS

Dear Fathers and Brethren: During the last quadrennium the following appeals have been before us:

In the case of the Northwest Conference against the Board of Church Extension, the question of our jurisdiction was raised. Paragraph 311 of our Discipline provides that a decision of this committee shall be final; and inasmuch as a decision in this matter was reported to the Nineteenth General Conference at Hot Springs, Ark., on May 13, 1922, it was decided that we had no jurisdiction.

The appeal of Charles D. McGehee *versus* the St. Louis Conference was heard and the action of the St. Louis Conference was affirmed.

On April 7, 1926, the case of J. M. Kline, of the Virginia Conference, was considered. The appeal was not in proper form and the matter was deferred.

EDWIN D. MOUZON, *Chairman;*	S. L. DOBBS,
E. R. MALONE, *Secretary;*	J. H. EAKES,
J. P. HILBURN,	P. A. MARTIN,
W. W. WOOLLARD,	J. A. MCCULLOUGH.

The call of the Standing Committees was made, and the following reports were presented and went to the Calendar: Episcopacy, Nos. 1 and 2, recommending nonconcurrence, to the Nonconcurrence Calendar; Revisals, Nos. 7, 8, and 9; Education, Nos. 3, 4, 5, 6, 7, 8, and 9; Missions, Nos. 6, 9, 10, 11, and 12, with a minority report for No. 6; Missions, Nos. 7 and 8, recommending nonconcurrence, to the Nonconcurrence Calendar; Temperance and Social Service, No. 4; Lay Activities, No. 2 as amended and returned to its place on the Calendar; Hospitals, Nos. 6, 7, and 8.

The call was made for reports from Special Committees. No reports were ready.

The Secretary stated that he had a paper announcing the progress of arrangements for the World Conference on Faith and Order and requesting representation from our Church. On motion it was ordered that the request be granted and that the appointment of seven delegates be referred to the College of Bishops.

Report No. 7 of the Committee on Hospitals was taken up, on suspension of the rules, for immediate action. The report was read and adopted, as follows:

Report No. 7 on Hospitals adopted

COMMITTEE ON HOSPITALS, REPORT NO. 7

Your committee desire to report to you as follows:

1. The General Conference of 1922 went on record as favoring the establishment of a hospital for the treatment of persons afflicted with tuberculosis at some suitable place in the West.

2. The Bishops, in their Episcopal Address to this Conference, have called attention to this matter.

3. We have had before us a proposition to acquire, on what we deem to be favorable conditions and prices, an existing hospital in the city of Tucson, Ariz., now conducted as a general hospital and a tubercular sanatorium. The institution is of about 100 beds capacity, is well located, has sufficient property to allow needed expansion, and is being operated now with a substantial profit. The property is judged to be worth near to $100,000, and can be acquired by us for $52,000, of which some $45,000 is in sight. A condition of purchase is that we shall make additions and improvements that will cost in the neighborhood of $100,000; but because there is not in sight any source from which the necessary funds can be furnished, we recommend that the College of Bishops appoint a committee of nine to investigate immediately the advisability of purchasing the Tucson property, and of financing and operating the same as a connectional enterprise of our Church, and to make such report, suggestions, and recom-

mendations to this General Conference as they may deem advisable.

Respectfully submitted. C. C. JARRELL, *President;*
D. B. HOTCHKISS, *Secretary.*

W. A. Christian, clerical delegate from the Virginia Conference, moved to rescind the action of yesterday providing for the printing of the Rules of Order in the *Daily Advocate.* The motion prevailed.

Per diem expenses discussed

R. A. Clark, clerical delegate from the Memphis Conference and Chairman of the General Conference Commission on Budget, explained the matter of motions made the other day concerning per diem expenses of delegates. S. C. H. Burgin, clerical delegate from the West Texas Conference, stated the attitude of the Committee on Location and Arrangements for this General Conference concerning the same matter. R. G. Mood, clerical delegate from the North Texas Conference, stated that he was the original mover of the motion, at the instance of several of the brethren, looking to an increase of the per diem expenses for delegates, but hoped that the matter was now finally adjusted.

J. M. Rogers, Chairman of the Committee on Fraternal Introductions and Correspondence, stated that on to-morrow night, at the session already ordered for that time, in addition to hearing the Fraternal Messenger from the African Methodist Episcopal Church, the Fraternal Messenger from the African Methodist Episcopal Zion Church would also be heard. Dr. Andres Osuna, manager of the Union Publishing House of the Protestant Churches in Mexico, was introduced to the Conference. Judge Rogers moved that, following the address of the Fraternal Messenger of the Church of the United Brethren in Christ, at to-night's session, we also hear Dr. Osuna. The motion prevailed.

Dr. Andres Osuna introduced

T. F. Temple, lay delegate from the Central Texas Conference, moved that the Rules of Order be printed in pamphlet form and be ready for Friday morning. The motion prevailed.

Adjournment

After various announcements, the Conference adjourned with the benediction pronounced by Dr. Frederic Platt, Fraternal Messenger from the British Wesleyan Church.

EVENING SESSION

In accordance with resolution previously passed, the Conference convened at 8 o'clock for the purpose of hearing the Fraternal Messenger of the Church of the United Brethren in Christ and Dr. Andres Osuna of Mexico, Bishop Ainsworth in the chair.

Devotional service

The Chairman conducted the devotional service, which consisted of the singing of Hymn 415, "Faith of our fathers! living still," prayer led by J. L. Neill, of the Mississippi Conference, also delegate from the Czechoslovak Mission, the reading of a lesson from Ephesians iii. by W. F. Smith, of the South Georgia Conference, and the singing of Hymn 492, "O for a closer walk with God."

Credentials of Bishop W. M. Bell

The Chairman announced the purpose of the session and the Secretary read the credentials of the Rev. Bishop William M. Bell, of Harrisburg, Pa., Fraternal Messenger of the Church of the United Brethren in Christ.

DAYTON, OHIO, May 10, 1926.

To the Bishops and Members of the General Conference of the Methodist Episcopal Church, South.

Brethren: Be it known that we have this day duly appointed Bishop William M. Bell, our Senior Bishop and Chairman of our Commission on Church Union, as our fraternal delegate to your body.

Signed for the Board of Bishops:

A. B. STRATTON, *Secretary.*

Bishop Bell addresses the Conference

J. M. Rogers, Chairman of the Committee on Introductions and Fraternal Correspondence, introduced Bishop Bell, who was greeted with great

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applause. Bishop Bell then delivered the fraternal message for his Church. (See Appendix.)

At the conclusion of Bishop Bell's stirring address the Conference rose and stood in prolonged applause.

Bishop Du Bose responds

Bishop Du Bose, as late Fraternal Messenger to the Church of the United Brethren, responded in rich eloquence to the address, and Bishop Bell spoke appreciative words of acknowledgment.

Hymn 388, "A charge to keep I have," was sung and the Chairman spoke of America's interest in the great republic on our southern boundary and called upon the Chairman of the Committee of Introductions, Judge Rogers, who presented Dr. Andres Osuna, manager of the Union Publishing House of the Protestant Churches in Mexico.

Dr. Osuna addresses the Conference

Dr. Osuna addressed the Conference outlining the struggle of the Mexican people for light and liberty and interpreted the present conditions, especially with reference to current misunderstandings.

At the conclusion of Dr. Osuna's illuminating address the Conference rose in applause.

Bishop Cannon, General Superintendent in charge of our Mexican Conference for the last eight years, responded with earnest words, warning the American people against placing obstacles in the way of the upward movement of the Mexican people in the achievement of democratic government and religious liberty.

Adjournment

Announcements were made of the order for tomorrow, a stanza of "Blest be the tie that binds," was sung, the benediction was pronounced by Bishop Bell, and the Conference stood adjourned.

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NINTH DAY, FRIDAY, MAY 14

The Conference convened at 9 A.M., Bishop Ainsworth presiding.

Session opened

The Bishop announced and the Conference joined in singing Hymn 492, "O for a closer walk with

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Devotional service

God." The Bishop led the Conference in the recital of the Apostles' Creed. C. R. Jenkins, clerical delegate from the South Georgia Conference, led in prayer. Bishop Ainsworth introduced Bishop George A. Miller, of the Methodist Episcopal Church, in charge of the work in Mexico.

Minutes read and approved

The minutes of Thursday's sessions were read and approved separately.

Bishop Ainsworth read a Scripture lesson from Hebrews ii., and delivered a brief devotional address.

Personnel of Committee on Hospital at Tucson

The Bishop announced the following Committee on a Hospital at Tucson, Ariz., ordered yesterday by the Conference, and to be appointed by the College of Bishops: L. J. Cox, C. A. Hatch, D. E. Hawk, J. L. Decell, S. E. Allison, Frank Barrett, J. B. Ivey, W. T. Whiteside, J. W. Fristoe.

Bishop Ainsworth resigned the chair to Bishop Cannon.

Priority of American Methodism

The Chair announced that the College of Bishops had appointed Bishop Collins Denny as our representative on a committee of three to select three historians to consider and report on the question of priority of American Methodism, this committee to be composed of a representative from the Methodist Episcopal Church, the Methodist Protestant Church, and our own Church. Bishop Denny explained the occasion of the appointment of this committee and suggested that the Committee on Fraternal Introductions and Correspondence be instructed to reply to an inquiry from the Methodist Episcopal brethren concerning the foregoing committee. Upon motion, this was ordered.

The following telegram was read from the Southern Baptist Convention:

Telegram from Southern Baptist Convention

HOUSTON, TEX., May 14, 1926.

A. F. Watkins, Secretary, General Conference of the Methodist Episcopal Church, South, Memphis, Tenn.

The Southern Baptist Convention heartily reciprocates

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your cordial greeting and wishes you increasing power and usefulness. Read 1 Corinthians 15: 58.

GEORGE W. MCDANIEL, *President;*
HIGHT C. MOORE, *Secretary.*

Papers referred

The following papers were referred: Memorial from T. H. Lipscomb and others, concerning obligations of lay teachers, to Committee on Revisals; resolution of Russell B. Brown and Mather M. Eakes, on questions of law, to Committee on Episcopacy.

Presence of delegates noted

The roll was corrected in the seating of alternates and noting the return of principal delegates, as follows:

LITTLE ROCK CONFERENCE.—*Lay:* C. E. Hayes resumed his seat; Mrs. F. M. Williams, alternate, in place of H. C. Couch.

MISSISSIPPI CONFERENCE.—*Lay:* W. S. F. Tatum resumed his seat.

NORTH ALABAMA CONFERENCE.—*Lay:* R. O. Noojin requested and was granted leave of absence on account of illness in his family, and W. S. Welch, alternate, took his place.

NORTH GEORGIA CONFERENCE.—*Clerical:* S. P. Wiggins, alternate, in place of J. A. Sharp. *Lay:* M. M. Parks resumed his seat.

NORTH TEXAS CONFERENCE.—*Lay:* R. J. Easley, alternate, in place of S. R. McWhirter.

SOUTHWEST MISSOURI CONFERENCE.—*Clerical:* J. W. Pearson, alternate, in place of J. B. Swinney.

TENNESSEE CONFERENCE.—*Lay:* John C. Clark, seated in place of Ernest Rees, had been called home, and Mrs. A. B. Smith, alternate, took Brother Clark's place.

TEXAS CONFERENCE.—*Clerical:* A. Frank Smith, L. B. Elrod, and V. A. Godbey resumed their seats.

WEST TEXAS CONFERENCE.—*Clerical:* T. F. Sessions resumed his seat.

The order of the day having arrived, the report of the Special Committee on the Constitution of the

Report on Constitution presented

Church was presented. J. A. Anderson, clerical delegate from the North Arkansas Conference, moved that the consideration of this report be postponed until to-morrow, in order that the printed copy thereof might be read and studied. The pending question was ordered. The motion to defer the order of the day did not prevail.

A. J. Lamar, clerical delegate from the Alabama Conference, moved that the report be taken up item by item. T. L. Hulse, clerical delegate from the Louisville Conference, moved as a substitute that the report be read first. The motion did not prevail. The motion of A. J. Lamar prevailed.

The Preamble was read and adopted, as follows:

Preamble adopted

THE CONSTITUTION OF THE METHODIST EPISCOPAL CHURCH, SOUTH

PREAMBLE

Under the protection of Almighty God and with an eye single to his glory, we, the ministers and members of the Methodist Episcopal Church, South, do hereby ordain, establish and publish this Constitution of our Church, to the end that its purity may be preserved, its spiritual life promoted, and its mission to spread Scriptural holiness fulfilled.

Article I. was read and adopted, as follows:

Article I adopted

ARTICLE I

NAME

The name of our Church is, and shall be, the Methodist Episcopal Church, South.

Article II., giving our Doctrinal Standards, was then taken up and the Secretary began reading. R. G. Mood, clerical delegate from the North Texas Conference, stated that Section II. was already in the Discipline, and moved that Article II. be considered without reading. The motion prevailed.

M. A. Childers, lay delegate from the West Texas Conference, moved to amend Article II., Section (*a*), by striking out the words "holy catholic Church," and substituting the words "the holy

Consideration of report on constitution

Church of God." W. Asbury Christian, clerical delegate from the Virginia Conference, moved as a substitute that an asterisk (*) be inserted immediately after the words "holy catholic Church," referring to a footnote, the footnote to contain the words "the one universal Church of Christ." A. P. Lyon, clerical delegate from the Louisville Conference, spoke to the question. W. A. Christian, clerical delegate from the Virginia Conference, made the point of order that the speaker was not discussing the right question. The point was not sustained. Bascom Anthony, clerical delegate from the South Georgia Conference, moved to amend the amendment by placing the words "the one universal Church of Christ," in place of the words "holy catholic Church," now in the Creed, this change to be in the body of the Creed and not to be a footnote. M. A. Childers accepted this amendment to his amendment. J. R. T. Major, clerical delegate from the Upper South Carolina Conference, moved the pending question. The pending question was ordered. A. J. Lamar, Chairman of the Committee on Constitution, closed the debate. The substitute offered by W. A. Christian was adopted by a vote of 259 for to 81 against.

J. L. Neill, clerical delegate from the Czechoslovak Mission and a member of the Mississippi Conference, suggested that the footnote now appearing on page 27 of the Discipline of 1922, and relating to Article XXIII. of our Articles of Religion, as applicable to foreign lands, had probably, by oversight, been left out of the printed copy of the Constitution each delegate had in his hand. Brother Neill, representing a Mission, had the right to the floor, but not the right to vote. V. A. Godbey, clerical delegate from the Texas Conference, moved that the suggested footnote be inserted, and the motion prevailed.

Bishop Cannon suggested that typographical errors in the printed report be corrected by comparison with the Discipline, at the proper time, by the Committee on the Revision of the Discipline. The suggestion was agreed to.

Article I. adopted

J. A. Anderson, clerical delegate from the North Arkansas Conference, moved that we amend Article II., by striking out after the words "Article II.," all the remainder of Article II., and insert, "The doctrinal standards of this Church shall be the Twenty-Five Articles, Wesley's Sermons (first fifty-two), and Wesley's Notes on the New Testament." H. D. Knickerbocker, clerical delegate from the North Texas Conference, moved that the amendment offered by Dr. Anderson be put upon the table. The motion prevailed. W. A. Christian, clerical delegate from the Virginia Conference, moved the previous question. The previous question was ordered. Article II. was adopted with the footnote, "The one universal Church of Christ," to be placed at the bottom of the page containing the Creed, and also the insertion of the footnote now appearing on page 27 of the Discipline of 1922 and referring to Article XXIII.

ARTICLE II

DOCTRINAL STANDARDS

Article II. adopted

The doctrinal basis of the Methodist Episcopal Church, South, is:

Section 1. The Holy Scriptures of the Old and New Testaments, which are a divine revelation, given by inspiration through holy men as they were moved by the Holy Spirit; which Scriptures contain all things necessary to salvation and are the sufficient rule of the faith and practice of Christians.

Sec. 2. The teachings of these Holy Scriptures are correctly interpreted by the following symbols of doctrine and expository writings:

a. THE APOSTLES' CREED

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried;

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the third day he rose again from the dead, he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic Church;* the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

b. THE TWENTY-FIVE ARTICLES OF RELIGION

(1) *Of Faith in the Holy Trinity*

There is but one living and true God, everlasting, without body or parts; of infinite power, wisdom, and goodness; the Maker and Preserver of all things, both visible and invisible. And in unity of this Godhead there are three persons of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

(2) *Of the Word, or Son of God, Who Was Made Very Man*

The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

(3) *Of the Resurrection of Christ*

Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.

(4) *Of the Holy Ghost*

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

(5) *Of the Sufficiency of the Holy Scriptures for Salvation*

Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do under-

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***The one universal Church of Christ.**

stand those canonical books of the Old and New Testament, of whose authority was never any doubt in the Church.

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Of the Names of the Canonical Books—Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, The First Book of Samuel, The Second Book of Samuel, The First Book of Kings, The Second Book of Kings, The First Book of Chronicles, The Second Book of Chronicles, The Book of Ezra, The Book of Nehemiah, The Book of Esther, The Book of Job, The Psalms, The Proverbs, Ecclesiastes, or the Preacher, Cantica, or Songs of Solomon, Four Prophets the greater, Twelve Prophets the less.

Article II adopted

All the books of the New Testament, as they are commonly received, we do receive and account canonical.

(6) *Of the Old Testament*

The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard who feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, doth not bind Christians, nor ought the civil precepts thereof of necessity to be received in any commonwealth; yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral.

(7) *Of Original or Birth Sin*

Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

(8) *Of Free Will*

The condition of man after the fall of Adam is such that he cannot turn and prepare himself by his own natural strength and works to faith and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

(9) *Of the Justification of Man*

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our

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own works or deservings; wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort.

(10) *Of Good Works*

Although good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, insomuch that by them a lively faith may be as evidently known, as a tree discerned by its fruit.

(11) *Of Works of Supererogation*

Voluntary works, besides, over and above God's commandments, which they call works of supererogation, cannot be taught with arrogancy and impiety. For by them men do declare, That they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required; whereas Christ saith plainly, When ye have done all that is commanded you, say, we are unprofitable servants.

(12) *Of Sin After Justification*

Not every sin, willingly committed after justification, is the sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after justification; after we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God rise again, and amend our lives. And therefore they are to be condemned who say they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

(13) *Of the Church*

The visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

(14) *Of Purgatory*

The Romish doctrine concerning purgatory, pardons, worshiping, and adoration, as well of images as of relics, and also invocation of saints, is a fond thing vainly invented, and grounded upon no warrant of Scripture, but repugnant to the word of God.

(15) *Of Speaking in the Congregation in Such a Tongue as the People Understand*

It is a thing plainly repugnant to the word of God, and the custom of the Primitive Church, to have public prayer in the Church, or to minister the sacraments in a tongue not understood by the people.

Article II adopted

(16) *Of the Sacraments*

Sacraments ordained of Christ are not only badges or tokens of Christian men's profession; but rather they are certain signs of grace, and God's good will toward us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

There are two sacraments ordained of Christ our Lord in the Gospel; that is to say, Baptism and the Supper of the Lord.

Those five commonly called sacraments; that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have partly grown out of the corrupt following of the apostles, and partly are states of life allowed in the Scriptures, but yet have not the like nature of Baptism and the Lord's Supper, because they have not any visible sign or ceremony ordained of God.

The sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation; but they that receive them unworthily, purchase to themselves condemnation, as St. Paul saith.

(17) *Of Baptism*

Baptism is not only a sign of profession, and mark of difference, whereby Christians are distinguished from others that are not baptized; but it is also a sign of regeneration, or the new birth. The baptism of young children is to be retained in the Church.

(18) *Of the Lord's Supper*

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death; insomuch, that to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation, or the change of the substance of bread and wine in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.

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The body of Christ is given, taken, and eaten in the Supper, only after a heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten in the Supper is faith.

The sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshiped.

(19) *Of Both Kinds*

The cup of the Lord is not to be denied to the lay people; for both the parts of the Lord's Supper, by Christ's ordinance and commandment, ought to be administered to all Christians alike.

(20) *Of the One Oblation of Christ Finished Upon the Cross*

The offering of Christ once made, is that perfect redemption, propiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore, the sacrifice of masses, in which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable, and dangerous deceit.

(21) *Of the Marriage of Ministers*

The ministers of Christ are not commanded by God's law either to vow the estate of single life, or to abstain from marriage; therefore it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to godliness.

(22) *Of the Rites and Ceremonies of Churches*

It is not necessary that rites and ceremonies should in all places be the same, or exactly alike; for they have been always different, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the Church to which he belongs, which are not repugnant to the word of God, and are ordained and approved by common authority, ought to be rebuked openly, that others may fear to do the like, as one that offendeth against the common order of the Church, and woundeth the consciences of weak brethren.

Every particular Church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification.

(23) *Of the Rulers of the United States of America*

The president, the congress, the general assemblies, the governors, and the councils of state, *as the delegates of the people,* are the rulers of the United States of America, according to the division of power made to them by the Constitution of the United States, and by the constitution of their respective States. And the said States are a sovereign and independent nation, and ought not to be subject to any foreign jurisdiction.[1]

Article II adopted

(24) *Of Christian Men's Goods*

The riches and goods of Christians are not common as touching the right, title, and possession of the same, as some do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor according to his ability.

(25) *Of a Christian Man's Oath*

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ and James his apostle, so we judge that the Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment, and truth.

c. THE GENERAL RULES OF THE UNITED SOCIETIES

There is only one condition previously required of those who desire admission into these societies, a "desire to flee from the wrath to come, and to be saved from their sins." But wherever this is really fixed in the soul, it will be shown by its fruits.

It is therefore expected of all who continue therein that they should continue to evidence their desire of salvation,

First, By doing no harm, by avoiding evil of every kind, especially that which is most generally practiced; such as,

The taking of the name of God in vain;

The profaning the day of the Lord, either by doing ordinary work therein, or by buying or selling;

Drunkenness, or drinking spirituous liquors unless in cases of necessity;

Fighting, quarreling, brawling; brother *going to law* with brother; returning evil for evil, or railing for railing; the *using many words* in buying or selling;

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[1] The Twenty-Third Article of Religion in the Disciplines of all our Churches in foreign lands shall read:

"*XXIII. Of the Duty of Christians to the Civil Authority.*

"It is the duty of all Christians, and especially of all Christian ministers, to observe and obey the laws and commands of the governing or supreme authority of the country of which they are citizens or subjects, or in which they reside, and to use all laudable means to encourage and enjoin obedience to the powers that be."

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The *buying or selling goods that have not paid the duty;*

The *giving or taking things on usury, i.e.,* unlawful interest;

Uncharitable or unprofitable conversation, particularly speaking evil of magistrates or ministers;

Doing to others as we would not they should do unto us;

Doing what we know is not for the glory of God: as,

The *putting on of gold and costly apparel;*

The *taking such diversions* as cannot be used in the name of the Lord Jesus;

The *singing* those *songs,* or *reading* those *books,* which do not tend to the knowledge or love of God;

Softness or needless self-indulgence;

Laying up treasures upon earth;

Borrowing without a probability of paying, or taking up goods without a probability of paying for them.

It is expected of all who continue in these societies that they should continue to evidence their desire of salvation,

Secondly, By doing good, by being in every kind merciful after their power, as they have opportunity, doing good of every possible sort, and, as far as possible, to all men:

To their bodies, of the ability which God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick or in prison;

To their souls, by instructing, reproving, or exhorting all we have any intercourse with; trampling under foot that enthusiastic doctrine that "we are not to do good unless *our hearts be free* to it."

By doing good, especially to them that are of the household of faith, or groaning so to be; employing them preferably to others, buying one of another, helping each other in business; and so much the more because the world will love its own, and them *only.*

By all possible *diligence and frugality,* that the gospel be not blamed.

By running with patience the race which is set before them, *denying themselves and taking up their cross daily;* submitting to bear the reproach of Christ, to be as the filth and offscouring of the world; and looking that men should say *all manner of evil of them falsely for the Lord's sake.*

It is expected of all who desire to continue in these societies that they should continue to evidence their desire of salvation.

Thirdly, By attending upon all the ordinances of God; such are,

The public worship of God;

The ministry of the word, either read or expounded;

The Supper of the Lord;

Family and private prayer;

Searching the Scriptures; and

Fasting or abstinence.

These are the General Rules of our societies; all of which we are taught of God to observe, even in his written word, which is the only rule, and the sufficient rule, both of our faith and practice. *And all these we know his Spirit writes on truly awakened hearts.* If there be any among us who observe them not, who habitually break any of them, let it be known unto them who watch over that soul, as they who must give an account. We will admonish him of the error of his ways; we will bear with him for a season; but if then he repent not, he hath no more place among us; we have delivered our own souls.

Article II adopted

Article III. was read. F. B. Jones, clerical delegate from the Memphis Conference, moved that the Article be adopted, and the motion prevailed.

Article III adopted

ARTICLE III

MEMBERSHIP IN THE CHURCH

The conditions of membership in the Church are:

1. An expressed desire on the part of each person to flee from the wrath to come and to be saved from his sins.

2. To ratify and confirm the promise and vow of repentance toward God, faith in our Lord and Saviour Jesus Christ, obedience to God's holy will and commandments, and acceptance of the Apostles' Creed, as contained in the baptismal covenant.

3. To be subject to the discipline of the Church, attend upon its ordinances, and support its institutions.

C. L. Brooks, Secretary of the Committee, called attention to the fact that the printer had left the word "Ministry" out of the printed caption in Article IV. The Article was read. J. L. Neill, from the Czechoslovak Mission, called attention to the condition in Missions, relative to local preachers, which are not mentioned in the Constitution. V. A. Godbey, clerical delegate from the Texas Conference, moved to recommit Article IV. The motion did not prevail. W. A. Christian, clerical delegate from the Virginia Conference, moved to strike out the word "local" in line three, section 2. The

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Article IV adopted

motion did not prevail. Article IV. was adopted, as follows:

ARTICLE IV

MINISTRY

Section 1—Local Preachers

Proper persons shall be licensed to preach as local preachers, according to the rules and regulations which shall be prescribed by the General Conference.

Section 2—Local and Traveling Deacons

The Annual Conference shall, according to rules and regulations prescribed by the General Conference, admit local preachers on trial into the traveling connection; and shall, upon the completion of satisfactory probation, admit them into full connection in the Conference and elect to deacon's orders; provided that those who desire to remain in the local ranks shall, according to the rules and regulations prescribed by the General Conference, be eligible to election to deacon's orders, without admission on trial into the traveling connection.

Section 3—Local and Traveling Elders

The Annual Conference shall, according to the rules and regulations prescribed by the General Conference, elect deacons to elder's orders; and when elders are so elected and ordained according to the form of ordination as may be prescribed by our Book of Discipline, they shall have authority to perform all the duties of traveling preachers; provided, that those local deacons who desire to remain in the local ranks shall, according to the rules and regulations prescribed by the General Conference, be eligible to election to elder's orders, with the authority conferred by the General Conference.

Section 4—Bishops

When the General Conference shall have elected a bishop from among the traveling elders, he shall be consecrated according to such forms as are or may be prescribed by the General Conference.

Article V. was read. A. C. Millar, clerical delegate from the Little Rock Conference, moved to amend Section 6, paragraph (*e*), by striking out the words, "but the number shall not exceed the number of its delegates." The amendment was lost by a vote of 160 for to 180 against.

Article IV adopted

A. J. Lamar, Chairman of the Committee on Constitution, rose to a question of privilege, and stated that the motion to consider the report did not mean section by section, but item by item.

Sections 1, 2, 3, and 4 of Article V. were read separately and adopted, as follows:

Article V amended and adopted

ARTICLE V

PASTORAL CHARGES AND CONFERENCES

Section 1—Pastoral Charges

Pastoral charges shall consist of the members of the Church organized into one or more societies.

Section 2—Church Conferences

A Church Conference shall be organized in each society, composed of all its members, with such powers as are herein conferred and such additional powers as the General Conference shall prescribe, provided that only such persons as shall have reached the age of eighteen years ahall be qualified to vote.

Section 3—Quarterly Conferences

There shall be organized in each pastoral charge a Quarterly Conference, composed of such persons and invested with such powers as the General Conference shall provide.

Section 4—District Conferences

Each Presiding Elder's District shall have a District Conference composed of all the traveling preachers and local preachers residing within the bounds of the District, lay delegates elected by the Church Conferences, and such other persons as the General Conference may determine. The number and qualifications of the lay delegates to the District Conference shall be determined by the General Conference.

The District Conference shall exercise such powers as are herein conferred and such additional powers as the General Conference shall prescribe, which provisions shall be uniform throughout the Church.

W. G. Cram, clerical delegate from the Kentucky Conference, moved, at the suggestion of J. L. Neill, of the Czechoslovak Mission, to amend Section 5, Article V., by inserting at the conclusion of Article V. the following:

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Section 5—Annual Conferences and Missions.

After paragraph 5, Section 5, of the same Article add:

"Missions of the Church.—In foreign fields and in sections of the Church at home where, on account of race or language, it may seem desirable, work that is under the care of the Board of Missions and is not sufficiently advanced to be erected into an Annual Conference may be organized as a Mission, whose powers and duties shall be fixed by General Conference action."

S. P. Cresap, lay delegate from the Missouri Conference, moved to amend Section 5, Article V., third paragraph, by striking out all the rest of the paragraph after the words, "The clerical and lay members shall deliberate in one body."

G. T. Fitzhugh, lay delegate from the Memphis Conference, C. M. Hay, lay delegate from the St. Louis Conference, L. H. Estes, clerical delegate from the Memphis Conference, and Nathan Newby, lay delegate from the Pacific Conference, spoke to the amendment.

C. C. Jarrell, clerical delegate from the North Georgia Conference, moved to amend the amendment by substituting "two-thirds majority" in place of "a majority." J. W. Bergin, clerical delegate from the Central Texas Conference, moved to lay the amendment to the amendment on the table. The motion prevailed. Bascom Anthony, clerical delegate from the South Georgia Conference, moved as a substitute for everything before the house to insert in Section 5, paragraph 3, after the word "all," at the end of line 3, the words "constitutional matters," and to strike out the remainder of the paragraph. Littell Rust, lay delegate from the Tennessee Conference, moved that the time be extended to 1 o'clock. The motion did not prevail.

Adjournment

This session expiring automatically, the doxology was sung. Bishop Cannon pronounced the benediction, and the Conference adjourned with Bascom Anthony having the floor.

EVENING SESSION

In accordance with a resolution previously passed, the Conference convened at 8 o'clock for the purpose of hearing the Fraternal Messengers from the African Methodist Episcopal Church and the African Methodist Episcopal Zion Church, Bishop Cannon in the chair.

Devotional service

The devotional service consisted of singing Hymn 2, "Come, thou Almighty King," prayer led by Bishop Miller of the Methodist Episcopal Church, and the reading of a lesson from the Epistle to the Ephesians.

Prof. James W. Eichelberger introduced

On behalf of the Committee of Introductions and Fraternal Correspondence, Forney Hutchinson introduced Prof. James W. Eichelberger, M.A., Secretary of Religious Education in the African Methodist Episcopal Zion Church, Fraternal Messenger from his Church, who was cordially greeted by the Conference. His credentials follow:

Credentials

LOUISVILLE, KY., April 27, 1926.

To the Bishops and Members of the General Conference of the Methodist Episcopal Church, South, Memphis, Tenn.

Reverend Fathers and Brethren, Greetings: The Board of Bishops of the African Methodist Episcopal Zion Church has appointed the bearer, Prof. J. W. Eichelberger, A.M., Secretary of Religious Education in our Church, to bring to your august body the fraternal greetings of our denomination. We take pleasure in commending him to your good graces and wish for you a great and heaven-blessed session.

Yours in the name of our Divine Lord and Master.

GEORGE C. CLEMENT,
Secretary Board of Bishops, African Methodist Episcopal Zion Church.

Addresses Conference

Professor Eichelberger addressed the Conference. (See Appendix.) At the conclusion of his address the Conference expressed appreciation by rising.

The I. C. Glee Club was introduced by Prof. Theo. W. Wofford, President of Sendreline Orphanage Academy. The singers greatly delighted and entertained the Conference with two "spirituals."

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Bishop Reverdy C. Ransom introduced

J. M. Rogers, Chairman of the Committee on Introductions and Fraternal Correspondence, introduced Bishop Reverdy C. Ransom, D.D., of Nashville, Tenn., Fraternal Messenger from the African Methodist Episcopal Church, who was enthusiastically greeted by the Conference. His credentials follow:

Credentials

ATLANTA, GA., February 14, 1926.

To All to Whom These Presents Come:

This is to certify that Bishop Reverdy C. Ransom, D.D., was duly elected Fraternal Delegate from the African Methodist Episcopal Church to the General Conference of the Methodist Episcopal Church, South, to convene in the city of Memphis, Tenn., May 5, 1926, by the Council of Bishops of the African Methodist Episcopal Church, which assembled in the city of New Orleans, La., February 12, 1926.

H. B. PARKS, *Senior Bishop;*
J. S. FLIPPER, *Secretary.*

Addresses Conference

Bishop Ransom addressed the Conference. At the conclusion of his address the Conference expressed appreciation of his message by rising and applause.

Bishop Hay, recently returned from his mission to Kansas City as Fraternal Messenger to the General Conference of the Colored Methodist Episcopal Church in America, responded to both addresses.

Glee Club sings

The Glee Club again delighted the Conference with several "spirituals."

The Conference made an offering of $169 for the work under the direction of Professor Wofford.

Adjournment

The objects of the special session having been accomplished, the benediction was pronounced by Bishop Ransom, and the Conference stood adjourned.

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TENTH DAY, SATURDAY, MAY 15.

The Conference convened at 9 A.M., Bishop Cannon in the chair.

The Bishop announced and the Conference joined

Devotional service

in singing Hymn 143, "In the cross of Christ I glory." E. B. Vargas, clerical reserve delegate from the Mexico Conference, led in prayer.

Minutes read and approved

The minutes of Friday's sessions were read and approved separately.

H. C. Sprinkle, clerical delegate from the Western North Carolina Conference, gave notice that he would, at the proper time, move to reconsider Section 4 in Article V., adopted yesterday in considering the report of the Committee on the Constitution of the Church.

Bishop Cannon read a Scripture lesson from Isaiah liii., and commented impressively thereon.

I. C. Jenkins, clerical delegate from the Florida Conference, rose to a question of privilege, and presented Report No. 3 of the Committee on Episcopacy. The rules were suspended and the report was adopted, as follows:

Report No. 3 on Episcopacy adopted.

COMMITTEE ON EPISCOPACY, REPORT NO. 3

Your committee has reviewed the administration and labors of the Bishops, as follows: Eugene R. Hendrix, Warren A. Candler, Collins Denny, Edwin D. Mouzon, John M. Moore, William F. McMurry, Urban V. W. Darlington, Horace M. Du Bose, William N. Ainsworth, James Cannon, Jr., William B. Beauchamp, James E. Dickey, Sam R. Hay, Hoyt M. Dobbs, and Hiram A. Boaz.

We pass the characters of all of them, and, except in the case of Bishop Eugene R. Hendrix, we continue all of them as effective.

F. P. CULVER, *Chairman;*
J. C. JENKINS, *Secretary.*

Substitutions and arrivals noted

The roll was corrected by substitution of alternates and return of delegates as follows:

EAST OKLAHOMA CONFERENCE.—*Lay:* O. A. Brewer resumed his seat.

LOUISVILLE CONFERENCE.—*Lay:* D. C. Stimson resumed his seat.

NORTH GEORGIA CONFERENCE.—*Clerical:* E. F. Dempsey alternate, in place of J. H. Eakes, who is ill to-day.

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Substitutions and arrivals noted

NORTH MISSISSIPPI CONFERENCE.—*Lay:* J. H. Sherard, alternate, in place of T. E. Pegram.

NORTH TEXAS CONFERENCE.—*Clerical:* C. C. Selecman was granted leave of absence until Tuesday morning, and F. M. Richardson, alternate, was seated in his place.

SOUTHWEST MISSOURI CONFERENCE.—*Clerical:* J. B. Swinney resumed his seat.

F. P. Culver, Chairman of the Committee on Episcopacy, rose to a privileged question and called attention to an article in the Memphis *Commercial-Appeal* in which it was alleged that the Committee on Episcopacy had had stormy sessions. He stated that this was not true.

Further consideration of proposed Constitution

Bascom Anthony, clerical delegate from the South Georgia Conference, was recognized by the Chair as having had possession of the floor on adjournment yesterday, in consideration of Section 5, Article V., paragraph 3, of the proposed Constitution of the Church. Bascom Anthony yielded the floor to A. J. Lamar, Chairman of the Special Committee on the Constitution of the Church, who made a plea for harmony and brotherly love, and moved that the draft of the Commission on Constitution, appointed by the last General Conference, with the report of the Special Committee on Constitution, and all other papers relating to the matter, be referred to a new Commission to be appointed by the College of Bishops, with instructions to report to the next General Conference. L. H. Estes, clerical delegate from the Memphis Conference, moved to amend by directing that the Report of this Commission be printed six months before the meeting of the next General Conference. The amendment was accepted by Dr. Lamar. J. L. Decell and W. H. Lewis, clerical delegates from the Mississippi Conference, offered a written substitute to Dr. Lamar's motion. Dr. Lamar expressed a willingness to accept the substitute. F. P. Culver, of the Central Texas Con-

Further consideration of proposed Constitution

ference, deprecated the statement that the Conference is not in a proper state of mind and spirit to consider the report of the present Commission on the Constitution of the Church. W. A. Christian, clerical delegate from the Virginia Conference, offered the following amendment, which was accepted by the movers:

Resolution concerning amendments

That the Conferences which have resolutions concerning amendments or changes in the Constitution forward them to the Commission on Constitution, rather than hold them for the next General Conference.

C. R. Jenkins, clerical delegate from the South Georgia Conference, moved the pending question. J. S. Ryang, clerical delegate from the Siberia Mission, was given unanimous permission, on motion of A. J. Lamar, to address the Conference under the pending question. The substitute was adopted, as follows:

Commission on Constitution provided for

RESOLUTION PROVIDING FOR A COMMISSION ON CONSTITUTION

Whereas the newly proposed Constitution now before this body has innovations requiring sober and searching scrutiny; and whereas our beloved Church is in no urgent need of immediately having a constitution submitted to the Annual Conferences; and whereas further prayer and study should be conducive to helpful constitutional conclusion; therefore be it

Resolved: 1. That the College of Bishops be, and is hereby, directed to appoint a Commission to be composed of three of their number, six traveling elders, and six laymen, whose duties shall be to prepare a Constitution for the consideration of the next General Conference, properly divided into articles and sections, with appropriate numbers, and to publish the same in the Church press and in pamphlet form at least six months preceding the meeting of the next General Conference in order that the terms of such proposed Constitution may become known to the membership of the Church. If said Constitution, with such amendments thereto as may be made, shall be approved by the General Conference, it shall take the established course for amendments to the Constitution.

2. That the report of the Commission on Constitution provided for in the General Conference of 1922, and the newly

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Commission on Constitution provided for

proposed Constitution, now under consideration by this General Conference, together with all other papers which have been referred to the Special Committee of Twenty-Five on Constitution be referred to the new Commission, herein provided for.

3. That the Conferences which have resolutions concerning amendments or changes in the Constitution forward them to the Commission on Constitution, rather than hold them for the next General Conference.

4. That the Publishing Agents, as treasurers of the General Conference Expense Fund, be authorized and directed to provide funds to defray the expenses of this Commission.

5. That we record our appreciation of the labors of the Commission on Constitution and our Special Committee of Twenty-Five.

J. L. DECELL,
W. H. LEWIS.

Resolution on adjournment

W. R. Odell, lay delegate from the Western North Carolina Conference, presented a resolution on adjournment. A motion to lay the resolution on the table did not prevail. H. D. Knickerbocker, clerical delegate from the North Texas Conference, spoke to the resolution. Andrew Sledd, clerical delegate from the Alabama Conference, rose to the point of order that a motion to adjourn is not debatable. W. A. Christian, clerical delegate from the Virginia Conference, spoke to the resolution, as did T. F. Temple, lay delegate from the Central Texas Conference. F. B. Jones, clerical delegate from the Memphis Conference, moved the pending question, and the motion prevailed. The resolution of W. R. Odell and others, providing for a fixed order of *sine die* adjournment, was lost by a vote of 162 for to 190 against.

Call for memorials, resolutions, etc.

The call for appeals, memorials, resolutions, reports from Commissions, Boards, etc., was made and the following were read by caption and referred: Report from Centenary Commission, to Committee on Missions; Report of Lamar & Barton, Treasurers of the Commission on Temperance and Social Service, to Committee on Temperance and Social Service; memorial from P. O. Lowery and Mrs. J. R. Smith, to Committee on Itinerancy.

Call of Standing Committees

The call of the Standing Committees was then made. The following reports from the designated committees were presented and went to the Calendar: Episcopacy, Report No. 4; Itinerancy, Nos. 7 and 8, No. 9 going to the Nonconcurrence Calendar; Revisals, Nos. 10, 11, and 12; Publishing Interests, Nos. 7 and 8, Nos. 6, 9, and 10 going to the Nonconcurrence Calendar; Education, No. 10, with a minority report; Missions, No. 13; Conference Claimants, Finance, and Boundaries, No. 11, Nos. 10 and 12 going to the Nonconcurrence Calendar, and two other papers that were sent to the Committee on Church Relations; Temperance and Social Service, Nos. 5, 6, and 7; Sunday Schools, No. 5; Epworth Leagues, Nos. 3, 5, and 6, Nos. 4 and 7 going to the Nonconcurrence Calendar.

The call of Special Committees was made, and the Report of the Special Committee on Trustees for the Florida Camp Meeting Ground, of Duval County, Fla., was presented and adopted, as follows:

Report of Special Committee

REPORT OF SPECIAL COMMITTEE

Your committee appointed to examine the attached resolution for the appointment of Trustees to succeed the deceased Trustees of the Atlantic Camp Ground of Duval County, Fla., beg leave to report that we have examined the same, and find that the subject matter and purpose of such resolution are proper for the consideration of this General Conference.

Your committee further finds that the resolution is in proper form, with as much brevity as possible to meet with the legal requirements of a resolution of this character; but on account of the lengthy description of the property involved, and the necessary preamble laying the foundation upon which to predicate the resolution, it will take some time to read before the Conference the entire resolution.

We therefore recommend that, without consuming the time to read before the Conference this entire resolution, the Conference adopt this resolution.

C. B. PEELER,
R. L. GREER,
A. J. CAUTHEN,
Committee.

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Report of
Special
Committee

RESOLUTION FOR THE APPOINTMENT OF TRUSTEES TO SUCCEED DECEASED TRUSTEES OF ATLANTIC CAMP GROUND OF DUVAL COUNTY, FLA., WITH AUTHORITY TO REMOVE CLOUDS FROM TITLE TO CERTAIN PROPERTY

RESOLUTION

This resolution by the General Conference of the Methodist Episcopal Church, South, in lawful meeting assembled at Memphis, Tenn., in this month of May, A.D., 1926, witnesseth:

Whereas it has been satisfactorily and properly made to appear to this General Conference that on, to wit, December 10, 1887, the Jacksonville and Atlantic Railroad Company executed and delivered a certain Trustee Deed, the original of which said deed has been lost or destroyed and is not in the possession or custody of this General Conference, nor is its possession and custody known to this General Conference, but which said deed was recorded in the public records of Duval County, Fla., in Book "BL," page 571, former public records of said county, and the abstract entry of which said deed is as follows:

"BL–571	Jacksonville and Atlantic Railroad Company, by Jas M.	Trustee's Deed:
Dec. 10	Schumacher, President,	20 acres, part of
1887		Sections 3 and 4,
	to	Township 3 South,
$1.00		
	Trustees Atlantic Camp Ground, H. B. Frazee, G. W. Frazee, W. A. McLean, G. W. Saxton, H. W. Long.	Range 29 East, described as follows:

"Beginning at a stake on the sand dune bank or bluff adjacent to the Atlantic Ocean overlooking the beach, 550 feet North from the South line of Section 3, Township 3 South, Range 29 East, and running thence West parallel with South line of said section and continuing parallel with South line of Section 4, and distant 550 feet North thereof, to a stake on East Bank of Melami Creek; thence Northerly and Easterly following the East and South banks of said creek in its meanderings to the bank or sand dune overlooking said Atlantic Ocean; thence Southerly along top of said bank of beginning.

"Reserving 75 feet along the East portion for the continua-

Report of Special Committee

tion of the Boulevard as shown on plat in Plat Book 1, pages 10 and 11.

"Subject to sanitation regulation. In event the Camp meeting enterprise proving a failure within ten years, the unsold lots and the money in hand to the trustees for sold lots shall revert to the Railroad Company.

"Remarks: Camp meeting ground trustees were by General Conference of the Methodist Church, South, appointed. Question of success shall be decided by arbitration."

Whereas this General Conference, in regular meeting as aforesaid, is the General Conference of the Methodist Church, South, designated, named, and referred to in said deed above mentioned, and the Trustees in said deed above mentioned were in truth and in fact appointed Trustees by this General Conference, all of which said Trustees are now dead or inactive and no successors thereof have been heretofore appointed.

And whereas this General Conference under and by virtue of said deed aforesaid occupied, possessed, and used, and attempted to occupy, possess, and use the lands described in said deed aforesaid for a short period of time only and for much lesser period of time than ten (10) years.

And whereas it has been made to appear to this General Conference by satisfactory evidence that said land was by this Conference and or by the Trustees named in said deed, or by any successors thereof abandoned for the uses of a camp ground and for any other uses in, to-wit, the year 1888.

And whereas under the terms of said deed aforesaid a camp meeting enterprise contemplated and mentioned under the provision of said deed did prove a failure within ten years by reason of which fact the unsold lots and the money in hands to the Trustees for sold lots, if any, did in law and in equity revert to the Railroad Company though the fact of such lawful or equitable reversion or the right on the part of the Railroad Company to assume and declare such reversion was never made to become a matter of public record in said County where such lands are located.

And whereas it has been made to satisfactorily appear to this Conference that the Trustees mentioned in said deed aforesaid, or the successors thereof, did, within the space of a few years after the date of said deed, execute deeds of conveyance to certain lots, the same being portions of the land described in said deed, which conveyances for the purpose of confirming and quieting the titles this Conference does hereby, in all respects, ratify and confirm.

And whereas it has been made satisfactorily to appear to this General Conference that the grantor in said deed aforesaid has long after the enterprise contemplated and mentioned

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in said deed proved a failure, and long after said lands described in said deed aforesaid had in truth and in fact been abandoned as a camp ground, made conveyance of the unsold portions of said lands described in said deed aforesaid, said conveyances having been made in good faith and with knowledge on the part of said grantor that a reversion of title to said grantor had equitably and lawfully occurred, transpired, and been had by reason of the non-user of said lands as a camp ground site.

And whereas no legal proceeding appears to have been taken by the said Railroad Company wherein and whereby the fact of such reversion of title became a matter of public record, nor has this General Conference ever caused to be spread upon the public records of Duval County. Fla., any resolution, stipulation, disclaimer, quit-claim, or other instrument whereby such reversion of title has been caused to be made a matter of public record, by reason of which said fact there exists at this time a cloud upon the title to said lands aforesaid;

And whereas the said Railroad Company did not convey said lands by deed with full covenants of warranty by reason of which fact a deed by this Conference to said Railroad Company would not perfect the title in the present owner of said lots without the necessity of said owners again procuring conveyances from said Railroad Company;

And whereas it has been made satisfactorily to appear to this Conference that many persons have purchased portions of said land and improved the same, and that all clouds upon title and all uncertainties with reference to such titles should, in so far as it is within the power of this Conference to do, be in all respects removed and that such titles should be confirmed;

And whereas it has been made satisfactorily to appear that J. G. Permenter has become and is the owner of certain lands within said deed above mentioned, which said lands of Permenter are hereinafter specifically described, and that the Citizens Home Investment Company, a corporation organized and doing business under the laws of Florida, has become the owner of certain of said lands which are hereinafter specifically described, and D. F. C. Robertson and David D. Robertson have become the owners of certain of said lands which are hereinafter specifically described;

And whereas this Conference is advised that certain Trustees should be named and appointed and directed to execute proper and sufficient deeds of quit-claim of the lands hereinafter described to the above-mentioned persons and corporation, and that said Trustees be likewise invested with authority, as hereinafter given, to make and execute to the

Report of Special Committee

bona fide owners of any other portions of said lands now owned by them, proper quit-claim to the end that the title to said lands and all portions thereof may be properly confirmed;

Now, therefore, be it resolved by the General Conference of the Methodist Episcopal Church, South, in regular and lawful Conference assembled at Memphis, Tenn., in this month of May, 1926, That the following-named Trustees, as successors of the Trustees in said above-mentioned deed, and as Trustees of this Conference, be and hereby are appointed, to-wit: C. B. Peeler, A. B. Potter, J. A. Graves, G. E. Batey, and P. M. Ulsch, all of Duval County, Fla.

Said Trustees be, and hereby are, empowered and directed to execute and deliver to J. G. Permenter appropriate and proper instructions of conveyance in the form of quit-claim deeds conveying and confirming to him each, every, and all right, title, and interest that is now held by this Conference to the following portions of said lands above described, specifically described as follows, to-wit:

"Those certain lots, pieces, or parcels of land lying and being in Duval County, State of Florida, according to map or plat of Atlantic Camp Grounds, according to Plat Book 1, page 65, of the former public records of Duval County, Florida, as follows:

"All of Blocks 'T,' 'S,' 'U,' 'R,' 'FF,' 'EE,' all that unnumbered block at the Northwest corner of Esther Avenue and Gale Street, according to said plat; all of Blocks 'V,' 'A,' 'DD,' 'CC,' 'H,' 'I,' 'C,' 'B,' 'D,' 'G,' 'AA,' 'BB,' 'P,' and 'W'; Lots 5, 6, 7, 8, 9, and 10 of Block 'X,' all of Blocks 'O,' 'L,' and 'K,'; Lots 7, 8, 9, and 10 in Block 'F,' and Lots 6, 7, 8, 9, and 10 in Block 'E';

"Also lots 5 and 6 of Block 'F'; also all land lying directly between said lots and the Atlantic Ocean, including full riparian rights;

"Also Lots 1, 2, 3, 4, and 5 in Block 'E,' also all land lying directly between said lots and the Atlantic Ocean, including full riparian rights;

"Also all of Blocks 'J,' 'M,' and 'N,' and Lots 5, 6, and 7 of Block 'Y,' also all land lying directly between said blocks or lots and the Atlantic Ocean, including full riparian rights;

"Together with all rights in the public thoroughfares adjoining said lots as shown by the Atlantic Camp Ground plat recorded as aforesaid in Plat Book 1, page 65, of the former public records of Duval County, Florida."

That said Trustees be, and hereby are, empowered and directed to execute like instruments of conveyance to Citizens Home Investment Company, a Florida corporation, to the portions of said lands described as follows, to-wit:

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"Those certain lots, pieces, or parcels of real estate lying and being in Duval County, State of Florida, according to map or plat of Atlantic Camp Grounds as per plat recorded in Plat Book 1 at page 65 of the former public records of Duval County, Florida. as follows:

"Lots 1, 2, 3. and 4 of Block 'Y,' also all land lying directly between said lots and the Atlantic Ocean, including full riparian rights."

That said Trustees be, and hereby are, empowered and directed to make and deliver like instruments of conveyance to D. F. C. Robertson and David D. Robertson of the portion of said above lands specifically described as follows, to-wit:

"Those certain pieces, parcels, or lots of real estate located, lying, and being in Duval County, State of Florida, according to map or plat of Atlantic Camp Grounds as per plat recorded in Plat Book 1, page 65, of the former public records of Duval County, Florida, as follows: Lots 1, 2, 3, 4, 11, 12, 13, and 14 of Block 'X,' together with all rights in public thoroughfares adjoining same as shown by the Atlantic Camp Ground plat recorded in Plat Book 1, page 65, of the former public records as aforesaid; also Lots 3 and 4 of Block 'F,' also all land lying directly between said lots and the Atlantic Ocean, including full riparian rights."

That said Trustees be, and hereby are, further empowered and directed to execute, if requested by any of said above mentioned persons or corporation, any other instruments in the nature of quit-claim or disclaimer that may be deemed necessary or desirable by said grantees to remove from their titles each and every cloud now existing thereon, and to be removed by such deeds by reason of the conditions existing as hereinabove mentioned.

Be it further resolved, That said Trustees shall, in their discretion, have full authority to execute any instruments of quit-claim or disclaimer of other record owners of any portion of portions of said lands described in the deed herein first above mentioned in addition to the instruments herein directed by them to be executed to the specifically named persons and corporation hereinabove mentioned, as in the discretion of said Trustees shall be deemed advisable, and the exercising of such authority and the delivery of such quit-claim or disclaimer shall be upon such terms and conditions with reference to consideration, if any, as said Trustees shall determine, and without any direction from this Conference that any consideration be demanded by said Trustees whatever; but if any consideration is demanded and received by said Trustees in the nature of gift, personalty, or realty, or otherwise, the same shall be received and held by said Trustees or their successors to be elected by the Quarterly Conference of the First Methodist Episcopal Church, South, of Jacksonville, Fla., for the benefit of the First Methodist Episcopal Church, South, of Jacksonville, Fla.

Report of Special Committee

Be it further resolved, That said Trustees, or any successors thereof, shall not be required to report back to the General Conference any of their accounts or doings by virtue of this resolution.

Be it further resolved, That any deeds made in compliance with this resolution when executed by any four of the abovementioned Trustees, shall be in all respects binding and sufficient, and it is specifically directed and provided that said Trustees are vested with no personal or individual rights in said lands or any part thereof, and that in the execution of this trust, wives of any such Trustees shall in no manner be required to join in the execution of any deeds or other instruments made by said Trustees hereunder.

Be it further resolved, That, should the position of any or all of the above-named Trustees become vacant either through death, removal, disability, refusal to serve, or otherwise, the successors of each, any, or all of said Trustees shall be appointed by the Quarterly Conference of the First Methodist Episcopal Church, South, of Jacksonville, Fla., which power of appointment on the part of said Church of Jacksonville, Fla., shall continue until revoked by proper action of this General Conference and proper evidence of such revocation is spread upon the public records of Duval County, Fla.

R. IRA BARNETT, H. L. PHIFER,
J. H. DANIEL,. S. J. HILBURN,
M. H. NORTON, MRS. P. N. KING,
I. C. JENKINS, NAT J. PATTERSON,
W. A. COOPER, C. B. PEELER.
C. M. BLAKE,

Upon presentation and reading of this report of the special committee appointed by this Conference, to examine and report upon the resolution for the appointment of Trustees to succeed the deceased Trustees of the Atlantic Camp Ground of Duval County, Fla., motion was made and duly seconded that the General Conference adopt such committee's report and said resolution, which motion was, upon vote, adopted by the Conference.

The General Conference of the Methodist Episcopal Church, South, hereby certifies that the attached and foregoing is a true and correct copy of the original resolution for the appointment of Trustees to succeed the deceased Trustees of the Atlantic Camp Ground of Duval County, Fla., passed

MAY 15
TENTH DAY

Report of Special Committee

by this General Conference, in lawful meeting assembled at Memphis, Tenn., on the 15th day of May, 1926, which said original resolution is a part of the minutes of this Conference.

In witness whereof the General Conference of the Methodist Episcopal Church, South, causes this certificate to be executed by its duly authorized officers this 17th day of May, 1926.

GENERAL CONFERENCE OF THE METHODIST EPISCOPAL
CHURCH, SOUTH.
By A. F. WATKINS, *Secretary.*

Attest: L. H. ESTES, *Reading Secretary.*

The Committee on Public Worship, as a privileged matter, presented the following report:

Preaching services

PREACHING SERVICES FOR SUNDAY, MAY 16

METHODIST CHURCHES

First—9:30 A.M., Woman's Class, Y. Tanaka; 9:30 A.M., Fellow Workers' Class, E. Hightower; 9:30 A.M., Young People's Department, C. M. Hay; 11 A.M., H. D. Knickerbocker; 7:30 P.M., Arthur J. Moore.

St. John's—9:30 A.M., J. L. Neill; 11 A.M., J. W. Perry; 7:30 P.M., Frank P. Culver.

Union Avenue—9:30 A.M., Woman's Class, J. S. Ryang; 9:30 A.M., Tri-Mu Class, O. T. Cooper; 9:30 A.M., Intermediate Department, Flor Reyna; 11 A.M., T. D. Ellis; 7:30 P.M., A. Frank Smith.

Madison Heights—9:30 A.M., Woman's Division, Mrs. S. H. C. Burgin; 9:30 A.M., Men's Division, John T. Myers; 11 A.M., Bishop Ainsworth; 7:30 P.M., Bishop Mouzon.

Trinity—9:30 A.M., H. C. Stuart; 11 A.M., J. W. Mills; 7:30 P.M., J. Howard Wells.

South Side—11 A.M., Bascom Anthony; 7:30 P.M., W. B. Ricks.

Galloway Memorial—11 A.M., W. W. Pinson; 7:30 P.M., W. G. Thonger.

St. Paul—11 A.M., F. N. Parker; 7:30 P.M., F. S. Onderdonk.

Epworth—11 A.M., H. C. Morrison; 7:30 P.M., O. F. Sensabaugh.

Harris Memorial—11 A.M., Bishop Candler; 7:30 P.M., T. H. Lipscomb.

Second Church—11 A.M., Bishop Darlington; 7:30 P.M., Cullom H. Booth.

Highland Heights—11 A.M., Bishop Dobbs; 7:30 P.M., W. P. King.

Preaching services

Buntyn—9:30 A.M., M. A. Childers; 11 A.M., Bishop Mouzon; 7:30 P.M., Ed F. Cook.

Hollywood—11 A.M., Bishop Moore; 7:30 P.M., R. W. Adams.

Stephenson Chapel—11 A.M., Robert Selby; 7:30 P.M., J. H. Shore.

Longview—11 A.M., H. J. Rand; 7:30 P.M., S. E. Allison.

Springdale—11 A.M., Bishop Boaz; 7:30 P.M., J. T. King.

Rebecca Memorial—11 A.M., Ira Barnett; 7:30 P.M., Frank Barrett.

Parkway—11 A.M., Bishop Dickey; 7:30 P.M., John W. Bergin.

Greenland Heights—11 A.M., Bishop Beauchamp; 7:30 P.M., A. J. Cauthen.

Davant Avenue—11 A.M., Bishop Denny; 7:30 P.M., R. H. Harper.

Chelsea Avenue—11 A.M., E. L. Woolf; 7:30 P.M., W. J. Sims.

Whitehaven—11 A.M., Fred Barnett; 7:30 P.M., W. F. Dunkle.

Bartlett—11 A.M., R. L. Russell.

Collierville—11 A.M., T. C. Ragsdale.

Teachers' College—6:30 P.M., J. N. Hillman.

PRESBYTERIAN CHURCHES

Second—11 A.M., W. J. Young.

Court Avenue—11 A.M., W. W. Peele; 7:30 P.M., H. M. Canter.

McLemore—7:30 P.M., James Thomas.

Second Cumberland—11 A.M., Clem Baker; 7:30 P.M., J. A. B. Fry.

Glenview—11 A.M., J. S. Frazer.

Westminster—11 A.M., George E. Booker; 7:30 P.M., Carlton D. Harris.

Highland Heights—11 A.M., H. H. Sherman.

BAPTIST CHURCHES

First—11 A.M., A. C. Chappell; 7:30 P.M., J. S. French.

Bellevue—9:30 A.M., Men's Class, E. V. Vargas, 9:30 A.M., Woman's Class, Miss Bessie Oliver; 9:30 A.M., Junior Department, Allen Yun; 11 A.M., George S. Sexton; 7:30 P.M., G. T. Rowe.

Seventh Street—11 A.M., D. E. Hawk.

Speedway—11 A.M., Hubert Sydenstricker; 7:30 P.M., W. L. Blackburn.

Union Avenue—11 A.M., J. H. Barnhardt; 7:30 P.M., E. Nash Broyles.

Boulevard—8 P.M., Elam F. Dempsey.

Preaching services

CHRISTIAN CHURCHES

Linden Avenue—11 A.M., Andrew Sledd.
East End—11 A.M., Fitzgerald S. Parker.

CONGREGATIONAL CHURCH

First—11 A.M., W. Asbury Christian.

COLORED METHODIST EPISCOPAL CHURCH

Collins Chapel—11 A.M., W. W. Holmes; 7:30 P.M., B. L. Nance.

OUT OF CITY

St. John's, St. Louis, Mo.—Bishop McMurry.
Lexington, Tenn.—Bishop Hay.
Waynesboro, Miss.—Bishop Du Bose.
First Church, Jackson, Tenn.—J. W. Moore.
Brownsville, Tenn.—A. C. Chappell.
Ripley, Tenn.—J. W. Perry.
Tyronza, Ark.—George L. Morelock.
First Church, Little Rock, Ark.—R. P. Shuler.
Earle, Ark.—Johnson Tiger.
Hughes, Ark.—W. S. Maxsell.
Forest City, Ark.—J. W. Price.
Brinkley, Ark.—W. G. Thonger.

W. R. Odell, lay delegate from the Western North Carolina Conference, moved a suspension of the rules, to consider Report No. 5 of the Committee on Publishing Interests. The rules were suspended by a vote of 159 to 75.

Report No. 5 of the Committee on Publishing Interests was read and adopted, as follows:

Report No. 5 on Publishing Interests

COMMITTEE ON PUBLISHING INTERESTS,
REPORT NO. 5

Your committee beg leave to place in nomination the following, whom we recommend for election as members of the Book Committee: Jo B. Morgan, Nashville, Tenn.; W. Louis Davis, Nashville, Tenn.; Walter Keith, Nashville, Tenn.; C. A. Craig, Nashville, Tenn.; John Durrett, Nashville, Tenn.; R. E. L. Morgan, Ardmore, Okla.; L. C. Branscomb, Anniston, Ala.; S. P. Wiggins, Atlanta, Ga.; J. D. Randolph, Columbia, Mo.; J. Lee Davis, Richmond, Va.; W. R. Odell, Concord, N. C.; R. H. Shuttles, Dallas, Tex.; C. D. Bulla, Los Angeles, Calif.

Respectfully submitted. W. R. ODELL, *Chairman;*
J. W. PERRY, *Secretary.*

Rules suspended

W. F. Dunkle, clerical delegate from the Florida Conference, moved to suspend the rules, to consider Report No. 6 of the Committee on Missions. Dr. Dunkle gave way to Paul B. Kern, clerical delegate from the East Oklahoma Conference, who moved to suspend the rules in order that Report No. 3 of the Special Committee on Reorganization of Boards, with a minority report touching Item 3, might be taken from the Calendar for consideration. The motion prevailed. T. D. Ellis, clerical delegate from the South Georgia Conference, moved that the report be considered item by item, except where the minority report is involved. The motion prevailed. Items 1 and 2 were separately read and adopted. Item 3 was read, together with a minority report from the committee. This item also refers to the majority and minority reports found in Report No. 6 of the Board of Missions. R. E. L. Morgan, Chairman of the Commission on Reorganization of Boards appointed at the last General Conference, moved that the report of the Commission on Reorganization of Boards be substituted for the majority and minority reports of this committee. There was no second. M. O. Shivers, lay delegate from the Denver Conference, moved to substitute the minority report for the majority report. After various points of order and inquiries from members of the body, W. L. Dean, lay delegate from the Texas Conference, moved that the consideration of Item 3 be postponed until Monday morning at 10 o'clock. I. P. Martin, clerical delegate from the Holston Conference, moved as a substitute that we postpone consideration of the minority report of the Committee on Reorganization of Boards until after the consideration of Report No. 6 of the Committee on Missions. J. L. Decell, clerical delegate from the Mississippi Conference, moved, as a substitute for the whole matter before us, that the Report of the Committee on the Reorganization of Boards be laid upon the table. F. P.

Report No. 3 on Reorganization of Boards considered

Report No. 3 on Reorganization of Boards considered

Culver, clerical delegate from the Central Texas Conference, moved the previous question, and the motion prevailed. The substitute of I. P. Martin was lost. The motion of W. L. Dean, to postpone consideration of the matter until Monday morning at 10 o'clock, prevailed.

Report No. 2 on Lay Activities considered

Report No. 2 of the Committee on Lay Activities was taken from the Calendar, the report having previously been recommitted, with the understanding that it keep its place on the Calendar.

Section 1 having been previously adopted, Section 2, concerning Stewardship, was read and adopted. Section 3, on the Wesley Brotherhood, was read, and C. D. Bulla, clerical delegate from the Pacific Conference, moved to amend by inserting the words "wherever practicable" in paragraph 552, after the words "in all of our congregations." This amendment was accepted by Judge Lawson for the committee. A motion to amend this section by striking out paragraph 550 was laid on the table. Sections 3 and 4 were separately read and adopted.

Adjournment

The hour of adjournment had almost arrived when a motion to extend the time was lost. After various announcements the Conference was favored with selections by the quartet from Millsaps College, Jackson, Miss. Dr. F. S. Parker, Secretary of the General Epworth League Board, pronounced the benediction, and the Conference adjourned with Section 5 of the Report of the Committee on Lay Activities pending to be read.

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ELEVENTH DAY

ELEVENTH DAY, MONDAY, MAY 17

The Conference convened at 9 A.M., Bishop Beauchamp in the chair.

Devotional service

The Bishop announced and the Conference joined in singing Hymn 2, "Come, thou almighty King." Dr. H. H. Sherman, clerical delegate from the Baltimore Conference, led in prayer.

Minutes read and adopted

The minutes of Saturday's session were read and approved.

Bishop Beauchamp spoke on the importance of prayer, and then called upon the Conference to stand a moment in silent prayer. O. E. Goddard, clerical delegate from the North Arkansas Conference, led in audible prayer.

Bishop Beauchamp addressed the Conference briefly, recalling that eight years ago the Committee of One Hundred had met in the city of Memphis to consider the part that our Church would take in the program of world welfare. He called attention to the conditions that now call upon the Church to regird herself for the carrying on of the task—the supreme interest of the kingdom of God.

Bishop Beauchamp resigned the chair to Bishop Dickey.

The report of Bishop Beauchamp as Fraternal Messenger to the British Wesleyan Church was read as a privileged matter, and went to record, as follows:

Report of Bishop Beauchamp

REPORT OF BISHOP W. B. BEAUCHAMP, FRATERNAL MESSENGER TO BRITISH WESLEYAN CONFERENCE

MEMPHIS, TENN., May 10, 1926.

To the General Conference of the Methodist Episcopal Church, South, assembled in Memphis, Tenn.

Dear Fathers and Brethren: You laid upon me the responsibility of a Fraternal Delegate to the British Wesleyan Conference. The Conference met in Nottingham, England, in June, 1924. I was received with every consideration as a delegate from my Church, and discharged to the best of my ability the responsibility laid upon me.

I am glad to report that this historic old Conference, the British Wesleyan, shows great religious vitality and activity in Christian work. They are loyal to the teaching of the founder, John Wesley. W. B. BEAUCHAMP.

Bishop Cannon rose to a privileged matter, and corrected errors in his reported address Saturday as published in the *Daily Advocate*.

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Dr. W. I. Haven introduced

Dr. W. I. Haven, Secretary of the American Bible Society, was introduced to the Conference.

A. J. Lamar, our Senior Publishing Agent, rose to a privileged matter, and made a statement concerning the treasury. In this connection L. H. Estes, clerical delegate from the Memphis Conference, introduced a resolution, which was adopted, as follows:

Resolution concerning bills

***Be it resolved,* That the Chairmen of the various Standing Committees are hereby instructed to place in the hands of the Secretary of this body by 10 o'clock to-morrow all bills passed by their various committees that must be passed upon at this session of the General Conference, and also to act as a Sifting Committee to bring forward remaining important matters that need the attention of this body.**

BASCOM ANTHONY,
L. H. ESTES.

Substitutions and arrivals noted

The roll of the Conference was corrected by the following substitution of alternates and of principals resuming their seats:

CENTRAL TEXAS CONFERENCE.—*Lay:* H. B. Furr, alternate, in place of Leake Ayres.

LITTLE ROCK CONFERENCE.—*Clerical:* C. M. Reves, alternate, in place of James Thomas.

LOUISIANA CONFERENCE.—*Lay:* Mrs. C. F. Neibergall, alternate, in place of T. W. Holloman.

LOUISVILLE CONFERENCE.—*Clerical:* J. W. Johnson asked for and was granted leave of absence for to-morrow, on account of a death in his official family.

MEMPHIS CONFERENCE.—*Lay:* J. M. Senter, alternate, in place of W. C. Patton.

MISSISSIPPI CONFERENCE.—*Lay:* C. W. Cochran, alternate, in place of S. L. McLaurin.

NORTH GEORGIA CONFERENCE.—*Clerical:* J. H. Eakes resumed his seat.

NORTH MISSISSIPPI CONFERENCE.—*Clerical:* J. B. Randolph, alternate, in place of V. C. Curtis. *Lay:* J. H. Sherard, alternate, in place of J. G. McGowen, and R. E. Wilburn, alternate, in place of T. E. Pegram.

Substitutions and arrivals noted

ST. LOUIS CONFERENCE.—*Lay:* R. G. Applegate, alternate, in place of J. W. Fristoe.

TEXAS CONFERENCE.—*Lay:* R. M. Kelly resumed his seat.

VIRGINIA CONFERENCE.—*Lay:* W. H. Stansell, alternate, seated the first day of the Conference in place of J. Lee Davis, now takes the place of George P. Adams; and J. Lee Davis, principal, is noted as present for the first time.

WEST OKLAHOMA CONFERENCE.—*Lay:* Wiley Jones, alternate, in place of M. A. Beeson.

Boat ride on Mississippi River

C. C. Grimes, clerical delegate from the Memphis Conference and Chairman of the Local Entertainment Committee, rose to a privileged matter and made statements concerning the boat ride on the Mississippi River this afternoon and other matters of entertainment.

A resolution from H. M. Canter and others was referred to the Committee on Missions.

The call of Standing Committees was made, and the following reports were presented and went to the Calendar: Revisals, No. 13, with Nos. 14 and 15 to the Nonconcurrence Calendar; Itinerancy, No. 11; Publishing Interests, Nos. 11 and 12; Education, No. 11. The following reports went to the Nonconcurrence Calendar; Missions, Nos. 14 and 15; Episcopacy, Nos. 6, 7, 8, and 9; Conference Claimants, Finance, and Boundaries, No. 13.

Time limit on speeches

T. D. Ellis, clerical delegate from the South Georgia Conference and Chairman of the Committee on Rules, moved that the rules be suspended for considering a pertinent amendment to the rules. On a standing vote the rules were suspended. T. D. Ellis moved to amend Rule 11, section "c," by substituting "eight" for "fifteen." J. R. T. Major, clerical delegate from the Upper South Carolina Conference, moved to amend the motion by making five minutes the limit of speeches, instead of eight. The amendment to the amendment prevailed by a vote of 205 for to 149 against. The motion as amended then prevailed.

W. A. Christian, clerical delegate from the Virginia Conference, rose to a privileged matter and presented the following resolution, which was adopted:

Evening session ordered

Be it resolved, **That when we adjourn, we adjourn to meet at 8 o'clock to-night to continue the business of the General Conference.**

W. ASBURY CHRISTIAN,
R. G. MOOD.

I. C. Jenkins, clerical delegate from the Florida Conference, moved to suspend the rules to hear Report No. 5 of the Committee on Episcopacy and put it upon its immediate passage. The rules were suspended. Report No. 5 of the Committee on Episcopacy was then taken from the Calendar and read, and a minority report providing for the election of two bishops was also read. Nathan L. Miller, lay delegate from the North Alabama Conference, moved that the minority report be laid upon the table, and the motion prevailed.

The majority report was adopted, as follows:

Report No. 5 on Episcopacy adopted

COMMITTEE ON EPISCOPACY, REPORT NO. 5

We, your committee, have had under consideration the question of episcopal districts, the number into which the Church should be divided, and the number of bishops needed.

We beg leave to recommend that the number of districts be fourteen, and that there be elected no additional bishops.

We have suggested a plan of division of the Church into episcopal districts which will be presented to the Conference as soon as the committee of the College of Bishops on assignments has had opportunity to review the plan.

Respectfully submitted. F. P. CULVER, *Chairman;*
I. C. JENKINS, *Secretary.*

A motion to suspend the rules until Report No. 11 of the Committee on Itinerancy could be considered did not prevail.

W. A. Cooper, clerical delegate from the Florida Conference and Chairman of the Committee on Church Relations and Bible Cause, moved to suspend the rules to put upon immediate passage Reports Nos. 3 and 4 of the Committee on Church Relations and Bible Cause. The rules were suspended. Report No. 3 was read and adopted, as follows:

Report No. 3 on Church Relations adopted

COMMITTEE ON CHURCH RELATIONS AND BIBLE CAUSE, REPORT NO. 3

Your committee submit the following:

Since the day of our separate existence as a branch of American Methodism we have maintained a fraternal attitude toward the Methodist Episcopal Church. We indicated this in 1848 by sending Dr. Lovick Pierce as our Fraternal Messenger to their General Conference. Dr. Pierce, while treated most cordially personally, was not officially received, and on retiring said: "The proposition can be renewed at any time, even now or hereafter, by the Methodist Episcopal Church. And if ever made on the basis of the plan of separation adopted by the General Conference of 1844, the Church, South, will cordially entertain the proposition." In 1872, when that Church saw fit to begin fraternal relations with us, we gladly reciprocated. Thus there have been since that time mutual fraternal greetings in all the sessions of both General Conferences.

In our session in 1910 at Asheville, N. C., we said: "We recommend that our representatives in the Federal Council of Methodism be directed to further, as far as is consistent and practicable, closer relationship with the Methodist Episcopal Church." In 1914, at Oklahoma City, we declared it feasible and desirable to have a closer union. In all our General Conferences for fifteen years we have declared and repeated with almost monotonous repetition, both in the Episcopal Addresses and in Conference deliverances, that we desired a closer relationship with the Methodist Episcopal Church.

In this Conference our Bishops have said: "We cannot forget that three recent General Conferences have declared their belief in the feasibility and desirability of some plan of unification for American Methodism. The utterances of our leaders and the testimony of our councils from the beginning make a record on which we stand and furnish a basis and warrant a hope of unification. We commend the facts of the case and the momentous issues that are involved to your

Report No. 3 on Church Relations adopted

careful and prayerful consideration and will rely upon your wisdom to deal properly with this great matter and determine what course should be followed. Let us not cease to cherish the glad expectation of a closer unity of the people of God in general and of our own Methodist families in particular."

Joint Commissions composed of good and holy men from both Churches have not yet been able to submit to the two Churches a plan that is satisfactory to a sufficient number of both Churches. The first plan wrought out, called the "Regional Conference Plan," was never voted on by the Churches, hence no one knows precisely how that plan would have been received; but the General Conference of the Methodist Episcopal Church, held at Des Moines in May, 1920, said: "There appear to be in each Church considerable numbers who are not entirely satisfied with the plan suggested for consideration, many of whom would be distressed if it were adopted in its present form; and in order that the members of each Church shall be in full accord when unification is accomplished, it is our conviction that every possible effort should be made to reach an early conclusion that may be acceptable to all members of both Churches at home and abroad." The recent plan, which was submitted to the Churches, while satisfactory to a majority of our voters in the Annual Conferences, was looked on with fear by a very respectable and powerful minority. Hence the necessity for a more careful and a more scientific study of the whole problem in all of its phases; therefore be it

Resolved: 1. That there be no agitation, discussion, or negotiation concerning unification during the ensuing quadrennium.

2. That a Special Committee of Research and Investigation, composed of seven elders and seven laymen, be elected by the General Conference upon nomination of the General Conference Committee of Church Relations, whose duty it shall be to make a careful and scientific study of the whole question in its historic, economic, social, legal, and other aspects, and report their findings in detail to our next General Conference in 1930.

3. That we nominate the following members for this committee: Franklin N. Parker, Andrew Sledd, J. W. Mills, Ivan Lee Holt, A. R. Kasey, V. C. Curtis, A. L. Moore, T. D. Sanford, W. P. Few, M. E. Lawson, H. C. Stuart, J. M. Rogers, Nathan Newby, H. H. White.

4. That in case of a vacancy in this committee, arising from death or otherwise, the remaining members of the committee shall have authority, by a two-thirds vote, to fill said vacancy.

5. That the expenses of this committee shall be paid out of the fund assessed for the General Conference.

Respectfully submitted. W. A. COOPER, *Chairman;*
J. A. B. FRY, *Secretary.*

Report No. 4 of the Committee on Church Relations and Bible Cause was read and adopted, as follows:

Report No. 4 on Church Relations adopted

COMMITTEE ON CHURCH RELATIONS AND BIBLE CAUSE, REPORT NO. 4

Your committee submit the following:

We have had before us the report of the Commission on Exchange of Territory with the Methodist Episcopal Church and the Methodist Episcopal Church, South.

We recommend:

1. That a Commission of Five on Exchange of Territory be continued, and that the College of Bishops appoint said Commission.

2. That the Commission be authorized to effect an exchange of property when it is found legal and practicable, such exchange being approved by the Annual Conference in whose bounds the property is situated; *provided*, that such exchange shall be made only on the approval of the local congregation expressed through its Quarterly Conference.

3. That the expenses of the Commission be paid out of the money assessed for the General Conference.

Respectfully submitted. W. A. COOPER, *Chairman;*
J. A. B. FRY, *Secretary.*

Report on Reorganization of Boards resumed

The order of the day was reached, and the report of the Committee on Reorganization of Boards was resumed. M. E. Lawson, lay delegate from the Missouri Conference and Chairman of the Committee on Lay Activities, moved that the order of the day be postponed long enough to complete the disposition of Report No. 2 of the Committee on Lay Activities, as said report was under consideration at the time of adjournment Saturday. The motion prevailed.

The Report of the Commission on Country Work was referred to the Committee on Missions.

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Consideration of Report No. 2 of the Committee on Lay Activities was resumed. Sections 5, 6, 7, 8, and 9 were separately read and adopted. The report as a whole was adopted, as follows:

Report No. 2 on Lay Activities adopted

COMMITTEE ON LAY ACTIVITIES, REPORT NO. 2

Your committee, having had before it a memorial from the General Board of Lay Activities, and sundry other memorials and papers, report as follows:

We recommend that the Constitution of the General, Conference, District, Circuit, and Church Boards of Lay Activities and the duties of Lay Leaders be changed so as to read as therein set out and that said Constitution shall be in lieu of Chapter XX. of the Discipline of 1922 and that all necessary changes in other parts of the Discipline be made so as to conform to this Constitution and we request the Editors of the Discipline to place the same in the Discipline of 1926, under proper Article and chapter numbers.

Respectfully submitted.

MARTIN E. LAWSON, *Chairman;*
J. E. CRAWFORD, *Secretary.*

CHAPTER XX

Section I. General Board of Lay Activities

¶537. The General Board of Lay Activities shall be composed of all Conference Lay Leaders elected by the several Annual Conferences of the Methodist Episcopal Church, South; *provided*, that the General Secretaries of the several General Boards shall be consulting members of the General Board of Lay Activities without power to vote.

¶538. It shall be the duty of the General Board of Lay Activities to promote Christian stewardship, the Wesley Brotherhood, full payment of all assessments, and lay speaking; to coöperate with the other general agencies of the Church, and to devise methods of securing among the laymen an increasing loyalty and interest, with the ultimate end in view of having an active working force in every local Church.

¶539. The General Conference shall elect a General Secretary, who shall have general supervision of the work under the direction of the Board and who shall be subject to the authority and control of the Board. Such Associate Secretaries as are necessary shall be elected by the General Board on nomination of the General Secretary. The General Board shall have authority to fill vacancies occurring *ad interim*, including that of General Secretary.

Report No. 2 on Lay Activities adopted

¶540. The work of this Board shall be considered a benevolent interest of the Church, and the Commission on Budget shall include in the assessments recommended for adoption by the General Conference such sum as may be necessary for the proper support of the Board. This Board shall report to the Commission on Budget its estimate of the amount needed annually for its work.

¶541. The *Methodist Layman* shall be the official organ of the General Board of Lay Activities.

¶542. This Board shall report quadrennially to the General Conference.

¶543. This Board shall be organized by the election of a President, Vice Presidents, Recording Secretary, and Treasurer. It shall have authority to regulate its own proceedings.

Section II. Christian Stewardship

¶544. The General Board of Lay Activities shall be charged with the cultivation and promotion of Christian stewardship. It shall initiate plans, develop literature, and perfect organizations to utilize effectively in the work of the Church and in the development of Christian character this fundamental doctrine of Christian faith and practice, and for this purpose it should correlate the various educational and administrative agencies of the Church. A definite period during the year, preferably at a time when no immediate financial objective is in view, shall be designated in which major emphasis shall be given to the study and promotion of stewardship principles; the practical application of these principles shall be stressed in connection with the every-member canvass and financial programs of the Church; and the stewardship interpretation of the gospel message shall be encouraged in the regular services throughout the year.

¶545. The Committee on Christian Stewardship shall consist of the chairman, who shall be elected by the Church Board of Lay Activities on nomination of the pastor, a stewardship representative each from the Woman's Missionary Society, the Epworth League, the Sunday school, the Board of Stewards, and the Wesley Brotherhood, and such other members as the pastor and chairman may deem necessary. This committee shall correlate and promote stewardship education in the local Church in accordance with the plans of the General Board. It shall elect a secretary, who shall keep a permanent roll of the tithers of the Church.

Section III. The Wesley Brotherhood

¶548. The men of the Methodist Episcopal Church, South, are hereby authorized to organize for fellowship and larger

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Report No. 2 on Lay Activities adopted

service in the work of the Church, and "The Wesley Brotherhood of the Methodist Episcopal Church, South," shall be the duly authorized organization for this purpose. This organization shall be auxiliary to the General Board of Lay Activities, which shall have authority to promote and charter local Church Brotherhoods in accordance with the constitution of the General Wesley Brotherhood.

¶549. The Board of Governors of the Wesley Brotherhood shall consist of the members of the General Board of Lay Activities, and shall have power to adopt, amend, and execute the provisions of its constitution.

¶550. The General Secretary of the General Board of Lay Activites shall be the General Secretary of the Wesley Brotherhood. Such Associate Secretaries as shall be necessary shall be elected by the Board of Governors on nomination of the General Secretary.

¶551. The Conference Lay Leaders shall be Field Representatives, and the District and Associate District Lay Leaders shall be District Organizers of the Wesley Brotherhood.

¶552. Let Brotherhoods be organized in all of our congregations wherever practicable for fellowship, personal evangelism, and all phases of men's work, and to assist the pastor and the Church Board of Lay Activities in promoting the entire program of the Church. The *Methodist Layman* shall be the official organ of the Wesley Brotherhood. The President of the Wesley Brotherhood shall be a member of the Church Board of Lay Activities.

¶553. The Wesley Brotherhood of the Methodist Episcopal Church, South, shall be affiliated with the World Brotherhood Federation, and shall promote world peace and international good will.

Section IV. The Benevolences

¶555. The General Board of Lay Activities shall be charged with the promotion of the payment of the benevolent assessments of the Church. It shall inaugurate plans and policies to reach the entire membership in developing a conscience on this question and securing a contribution from every member. The Conference, District, Circuit, and Church Boards of Lay Activities, working in harmony with the General Board and in full coöperation with the bishops, presiding elders, and pastors, shall strive diligently to obtain full payment of all assessments.

¶556. The General Board shall be charged with the promotion of an annual every-member canvass throughout the Church in behalf of all the benevolent claims, in which effort it shall have the coöperation of all the general agencies of the

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Report No. 2 on Lay Activities adopted

Church. The Conference Board, together with the bishop in charge, shall be responsible for promoting this canvass in the Annual Conference and shall have the coöperation of the other Conference Boards. The District Board, together with the presiding elder, shall be responsible for promoting the canvass in the district. The Circuit and Church Boards, together with the pastor, shall have this responsibility in the circuit and Church, respectively. Ample provision shall be made in the budget to be secured in this canvass for all the current benevolent needs of the Church. The Church Board of Lay Activities, under the direction of the pastor, shall be charged with the collection of the pledges obtained in the canvass, with securing contributions from new members, and with the full payment of all the benevolent claims.

Section V. Annual Conference Board of Lay Activities

¶557. There shall be in every Annual Conference a Conference Board of Lay Activities, composed of the Conference Lay Leader, who shall be Chairman of the Board, the District Lay Leaders, and Associate District Lay Leaders from each presiding elder's district. The Conference Lay Leader shall be elected annually for a term of one year by the Annual Conference, on nomination of the Conference Board, which nomination shall be by ballot. This Board shall report to the Annual Conference at its annual session and shall hold an anniversary or otherwise provide for an adequate representation of the work of lay activities during the session of the Conference. It shall be the duty of this Board to carry out the program of lay activities as outlined under the direction of the General Board. It shall also be the duty of this Board to coöperate with all other Conference Boards in executing their plans for larger service in the work of the Church. This Board shall hold one annual meeting each year in connection with the Annual Conference session, and such other meetings as may be deemed advisable by the Board, and upon the call of the chairman. The Conference Board shall have authority to fill vacancies in the office of Conference Lay Leader.

¶558. The Annual Conference Board shall estimate annually the amount that may be necessary for the support of such work as may be under its control and report the same to the Annual Conference Commission on Budget for its consideration.

¶559. The minutes of all meetings of the Conference Board of Lay Activities shall be kept by a Secretary elected for that purpose in a permanent record, of which said Secretary shall be custodian, and the Secretary shall furnish copies of the records of all meetings to the members of the Board.

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Section VI. District Board of Lay Activities

¶560. There shall be in every district a District Board of Lay Activities, composed of the District Lay Leader, who shall be Chairman of the Board, two Associate District Lay Leaders, the presiding elder of the district, and the Lay Leader of each charge in the district. The District Lay Leader and the two Associate District Lay Leaders shall be elected annually by the District Conference on nomination of the District Board of Lay Activities, which nomination shall be by ballot. It shall be the duty of this Board to coöperate with the Annual Conference Board of Lay Activities in promoting the program of lay activities outlined under the direction of the General Board, as follows: To promote Christian stewardship, the Wesley Brotherhood, full payment of all assessments, lay speaking, and all the other interests of the Church.

¶561. The minutes of all meetings of the District Board of Lay Activities shall be kept by a Secretary elected for that purpose, in a permanent record, of which said Secretary shall be custodian.

¶562. The presiding elder, together with the two Associate District Lay Leaders, shall have authority to fill vacancies *ad interim* in the office of District Lay Leader.

Section VII. Circuit Board of Lay Activities

¶563. There shall be in every charge, having two or more Churches, a Circuit Board of Lay Activities composed of the Charge Lay Leader, who shall be Chairman of this Board, the pastor, the Church Lay Leaders, the Chairman of the Board of Stewards, the Chairman of the Committees on Christian Stewardship and Missions, Presidents of Wesley Brotherhoods, and the Sunday school superintendents in the charge. The Charge Lay Leader shall be elected by the Quarterly Conference at its fourth session, on nomination of the pastor. The Church Lay Leaders in circuits shall also be elected by the Quarterly Conference at its fourth session, on nomination of the pastor. It shall be the duty of this Board to coöperate with the District Board of Lay Activities in carrying out the program of lay activities as outlined under the direction of the General Board. It shall also promote harmony and good fellowship within the charge to the end that a larger service may be rendered by the charge. The Circuit Board of Lay Activities shall constitute the Pastor's Cabinet.

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¶564. The minutes of all meetings of the Circuit Board of Lay Activities shall be kept by a secretary elected for that purpose, in a permanent record, of which said secretary shall be custodian.

Section VIII. The Church Board of Lay Activities

¶565. There shall be in every Church a Church Board of Lay Activities, composed of the Church Lay Leader, who shall be the Chairman of the Board, the pastor, the Chairman, and two other members of the Board of Stewards elected by that Board on nomination of the pastor, the Chairman of the Board of Trustees, the Chairman of the Christian Stewardship and Missionary Committees, the President of the Wesley Brotherhood, the superintendent of the Sunday school, the President of the Woman's Missionary Society, and the President of the Epworth League, whose duty it shall be to promote Christian Stewardship, men's work through the Wesley Brotherhood, full payment of all benevolent and missionary claims, lay speaking, and all the other interests of the Church through such committees as the said Board shall deem it wise to create from the membership of the local Church; *provided, however*, that every Church Board of Lay Activities shall create a Committee on Christian Stewardship and a Committee on Missions. It shall be the duty of this Board to coöperate with the District Board of Lay Activities in carrying out the program of lay activities as outlined under the direction of the General Board. In stations the Church Lay Leader is also the Charge Lay Leader, and the Church Board of Lay Activities shall be the Pastor's Cabinet.

¶566. The minutes of all meetings of the Church Board of Lay Activities shall be kept by a secretary elected for that purpose, in a permanent record, of which said secretary shall be custodian.

Section IX. Duties of Lay Leaders

¶567. It shall be the duty of the Conference Lay Leader to call the Annual Conference Board of Lay Activities to meet at its regular session (¶545) and at such other times as may be necessary, to plan a Conference program of lay activities as outlined under the direction of the General Board. The Conference Lay Leader shall make a written report to the Annual Conference Board of Lay Activities during its regular sessions and shall make a written report to the General Secretary of the General Board of Lay Activities at the close of the Conference year. He shall also report to the General Secretary, as soon after the sessions of the Annual Conference as possible, the names and correct addresses of the District

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and Associate District Lay Leaders, the Charge Lay Leaders, Church Lay Leaders, and members of Church Boards of Lay Activities. The Conference Lay Leader shall be responsible for the circulation of the *Methodist Layman* in his Conference.

¶568. It shall be the duty of the District Lay Leader to coöperate with the presiding elder in calling together, as soon as practicable after the adjournment of the Annual Conference, the District Board of Lay Activities to plan and outline a district program of lay activities in coöperation with, and conforming to the direction of, the Annual Conference Board of Lay Activities, and including such other activities as local conditions may require. He shall also call the Board to meet at the sessions of the District Conference. The District Lay Leader shall make a written report to the District Board of Lay Activities at its regular annual session in connection with the District Conference, and shall also make a written report to the Conference Lay Leader, at the close of the Conference year, which report shall include the names and correct addresses of his two Associate District Lay Leaders, his Charge and Church Lay Leaders, and the names of the members of the Circuit and Church Boards of Lay Activities. The District Lay Leader shall be responsible for the circulation of the *Methodist Layman* in his district.

¶569. It shall be the duty of the Circuit Lay Leader, after consultation with the pastor, to call together, as soon as practicable after the first annual session of the District Board of Lay Activities and as often thereafter as necessary, at least once a quarter, the Circuit Board of Lay Activities to plan and promote a program of lay activities in the charge in coöperation with and conforming to the direction of the District Board of Lay Activities, and including such other activities as local conditions may require, and in order to perfect in each Church in the charge the organization of the several Church Boards of Lay Activities. The Circuit Lay Leader shall make a written report to the Quarterly Conference, and annually to the District Lay Leader, which report shall include the names and correct addresses of the several Church Lay Leaders of the circuit, and the members of the several Church Boards of Lay Activities. The Circuit Lay Leader shall be responsible for the circulation of the *Methodist Layman* in his circuit.

¶570. It shall be the duty of the Church Lay Leader, in consultation with the pastor, to call together the Church Board of Lay Activities as soon as practicable after the adjournment of the District Board in stations, and after the adjournment of the Circuit Board on circuits, to plan and promote a program of lay activities in coöperation with and under the direction of the District Board of Lay Activities in carrying out the program as outlined under the direction of the General, Conference, and District Boards, and Circuit Boards in Churches belonging to circuits; also to plan a program of cultivation for the benevolences and a businesslike method of securing the same, and to promote such other work of the local Church Board of Lay Activities as may be deemed necessary. The Church Lay Leader, in consultation with the pastor, shall call the Board in session each month and as often as deemed necessary. The Church Lay Leader in stations shall make a written report to his Church Board of Lay Activities and to the Quarterly Conference, and to the District Lay Leader at the close of the Conference year, which report shall include the name and correct address of each member of his Church Board of Lay Activities. In circuits the Church Lay Leaders shall make a written report to the Circuit Board of Lay Activities and also the Circuit Lay Leader at the close of the Conference year, which report shall include the name and correct address of each member of the several Church Boards of Lay Activities. The Church Lay Leader shall be responsible for the circulation of the *Methodist Layman* in his Church.

Report No. 2 on Lay Activities adopted

M. E. Lawson, Chairman of the Committee on Lay Activities, moved that paragraphs 546 and 547, Report No. 2 of the Committee on Lay Activities, and stricken from the report on its recommital to the committee, be now adopted as a statement of principles, but not as a paragraph for the Discipline, and the motion prevailed.

The order of the day was again reached. The Report of the Special Committee on Reorganization of Boards, with a minority report for Item III., was taken up.

Nathan Newby, lay delegate from the Pacific Conference, read a paper providing for the manner of procedure in considering the Report of the Special Committee on Reorganization of Boards and Report No. 6 of the Committee on Missions, and moved that the rules be suspended for the adoption of said paper. The motion did not prevail.

Item III. of the Special Committee on Reorganization of Boards was read. The minority report was read. W. A. Cooper, clerical delegate from the Florida Conference, moved to lay the minority report on the table. The motion prevailed. Items III. to VIII. were read separately and adopted. Items VI. and VII., recommending nonconcurrence, were adopted. The report as a whole was then adopted as follows:

Report of Special Committee on Reorganization of Boards adopted

REPORT OF SPECIAL COMMITTEE ON THE REORGANIZATION OF BOARDS

Your committee has had before it a large number of memorials, also the Report of the Commission on the Reorganization of the General Boards of the Church and the Report of the Commission on Unification of our Educational Program.

We have given careful consideration to these reports and these memorials. The committee deems it impracticable to submit to you the report of either of these Commissions for final adoption, because neither alone solves the problems of interlapping and disorganization which exists in places in our Church. The Report of the Commission on the Reorganization of General Boards approaches its study from the standpoint of the overhead organization of our Church, and does not deal with the conflicts that arise in the program of the local Church. On the other hand, the Report of the Commission on Unification of our Educational Program faces the problem from the standpoint of the local Church, and was not empowered to suggest the reorganization of the General Boards that would be consequent upon such readjustments in the program of the local Church. Consequently, neither of these reports, in our opinion, should be put before the Conference for adoption or rejection.

Your committee further wishes to state that it frankly recognizes the limitations under which it works in the solution of these vexing problems. In the limited time at our disposal it is impracticable to present a report that shall face all the facts and implications involved in this situation. However, the committee feels that the situation existing in our Church demands some immediate and constructive relief; and in presenting the suggestions herein contained, it has sought to go only so far as the present circumstances justify and leave some important aspects of this problem open for further investigation and report.

Taking the Report of the Commission on Reorganization of General Boards as the framework of our report, we recommend:

Report of Special Committee on Reorganization of Boards adopted

I. That Item I., concerning the Board of Church Extension, be adopted as contained in the Report of the Commission. The purport of this item is to leave the Board of Church Extension as it now exists.

II. That Item II., concerning the Board of Finance, be adopted as contained in the Report of the Commission, with the exception that this Board, in accordance with your action taken on May 10, retain the name "Board of Finance."

III. In reference to Item III., concerning the reorganization of the Board of Missions, the committee calls your attention to the fact that you have had presented to you in the Episcopal Address the unanimous request of the College of Bishops that this General Conference shall create a Board of Home Missions. The General Conference will also have before it a report from the Committee on Missions regarding the request of the Board of Missions for the adoption of a new Constitution for the Board of Missions. We recommend that when this report of the Committee on Missions is presented it shall be considered on its merits by the General Conference. A majority of your Special Committee on the Reorganization of Boards favored the principle of organization therein contained, but a minority submits also a report which should be given attention by the General Conference, when the report of the Committee on Missions shall be presented.

IV. The Report of your Commission on the Reorganization of Boards recommends far-reaching legislation regarding the administration of the diversified problem of education. Your committee believes that the real problem before the Church as regards its work of education is that of so relating all the elements of the educational program, and all the agencies involved, that the Church may perform its total task of education intelligently, vitally, and with the greatest efficiency. In view, therefore, of the far-reaching nature of the interests at stake, the delicacy and intricacy of the problems under consideration, we recommend:

1. That there should be a carefully wrought out, comprehensive, unified program of education for the whole Church, including the educational work of the local Church, the schools, colleges, and universities, and all other institutions and agencies of the Church operating in the field of education and that this program and the agencies charged with its supervision and promotion should be determined upon a basis of a careful and thoroughgoing study of all the educational work of the Church.

2. That the General Conference do now create a Commission known as "The General Conference Educational

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Commission of the Methodist Episcopal Church, South." This Commission should consist of eighteen members, constituted as follows: Twelve members chosen with special reference to their wide and thoroughgoing acquaintance with the problems of education as regards the local Church, institutions of learning, and other educational agencies, at least two of whom shall be women, and who shall be selected by the General Conference on the nomination of a Committee of Five, of which committee one shall be elected by the General Conference Committee on Missions, one by the Committee on Sunday Schools, one by the Committee on Epworth Leagues, and one by the Committee on Education. The four members of the committee thus elected shall select a fifth, provided that at least one member of this Committee of Five shall be a woman. The other six members of the Commission shall consist of the General Secretary of the Sunday School Board, the General Secretary of the Epworth League Board, the General Secretary of the Board of Education, two representatives of the secretarial staff of the Board of Missions, one of whom shall be a woman, and the Editor of Sunday School Literature. The officials named shall be *ex-officio* members of this Commission, without the right to vote.

It shall be the duty of this Commission:

(1) To make a careful survey of the entire educational situation of the Methodist Episcopal Church, South, as it relates to the local Church, to the schools, colleges, and universities of the Church, and to tax-supported and independent institutions, as well as to those forms of education carried on by means of correspondence schools, extension schools, Cokesbury Schools, standard training schools, leadership schools, summer schools for pastors, preachers' institutes, and other agencies. The Commission shall also make a careful survey of the administrative boards and agencies coöperating in the field of education and their relation to each other.

(2) To work out a program and a plan of organization to be reported to the General Conference of 1930 for its consideration and adoption, which shall secure the following results:

(*a*) Conserve all the educational values which have thus far been wrought out through the educational agencies as they now exist.

(*b*) Provide for a comprehensive and unified program of education for the whole Church which shall eliminate all overlapping and duplication in the field of education, and which at the same time shall meet the needs of developing life from infancy to full-grown, ripe maturity.

Report of Special Committee on Reorganization of Boards adopted

(*c*) Provide for the organization of a General Conference administrative agency or agencies, Annual Conference agency or agencies, which shall be charged with the duty of supervising and carrying out the comprehensive, unified program of education for the whole Church. In making plans for a General Conference agency or agencies, and Annual Conference agency or agencies, of supervision and administration, it shall be distinctly understood that the Commission shall not be embarrassed or limited in any way by the desire either to perpetuate or to eliminate such agencies; the one thing desirable being the best and most effective agency or agencies practicable for carrying out a comprehensive, unified program of education for the entire Church.

(3) The Commission shall have authority to recommend to the agencies and institutions now operating in the field of education any adjustments or experiments to be made during the ensuing quadrennium which, in the judgment of the Commission, may be wise.

3. That the General Conference Education Commission, when created, be instructed by the General Conference to prepare a report not later than the close of the third year of the ensuing quadrennium, and to publish it in the connectional organ of the Church at least one year before the meeting of the General Conference in 1930.

4. That the expenses of this Commission shall be borne by the Publishing Agents out of the funds for the General Conference.

V. We recommend that the report of the Committee on Lay Activities, requesting certain changes in that Board, be considered by the General Conference upon its merits, and that that report be substituted for Item V. of the Report of the Commission.

VI. We recommend nonconcurrence in Item VI.

VII. We recommend nonconcurrence in Item VII.

VIII. Your committee feels that, in addition to the legislation recommended above, there are certain points of overlapping and friction in the present approach of the Boards and Secretaries to the Church which should be remedied at once. In making these recommendations, we are not delimiting the approach of any Commission which may be appointed to study the whole problem of adjustments; but the situation in these respects is so patent that your committee feels that immediate attention should be given to the following recommendations:

1. We call the attention of the Board of Lay Activities and the Sunday School Board to the possibility of conflict be-

Report of Special Committee on Reorganization of Boards adopted

tween Wesley Brotherhoods and organized Men's Bible Classes, and call upon the General Secretaries to take steps to eliminate this confusion in function and define the fields of responsibility for these agencies in the local Church in line with the Discipline.

2. Your committee recommends that the responsibility for the organization and conduct of Pastors' Schools shall be transferred from the Board of Missions to the Board of Education, and these schools shall be promoted under this Board in coöperation with the other agencies now at work in the field.

3. We recommend that the Secretaries of the Sunday School Board, the Board of Missions, and the Epworth League Board be instructed to bring about at once a closer coördination of their training school programs, and provide for a larger interchange of credits between these agencies, and the coördination of their program, so that in the place of separate schools, as now exists, it may be possible for a local Church, or a district, or a section of the Church, to have a school in which all the interests of the Church may be studied. This article shall not in any way be interpreted as an effort to lower any of the educational standards of the training schools now existing.

4. One of the most prevalent sources of irritation is found in the lack of coördination in the field of cultivation in the colleges. At present not less than six representatives of various Boards are visiting the educational institutions of our Church. We recommend that the Constitution of these Boards be so arranged that this work shall be done by two representatives of the Church; one, a man chosen by the Board of Education; and the other, a woman chosen by the Woman's Missionary Council. To each of these representatives shall be intrusted the responsibility for dealing with our students, not only in the field of Missions, but also in the whole realm of Religious Education and Life Service.

5. We recommend that, in order to prevent overlapping in cultivation of candidates for Life Service and to provide for practical coöperation in this matter between the Boards, the Board of Missions, the Sunday School Board, the Epworth League Board, and the Board of Education be authorized to provide jointly for a Life Service Bureau for the cultivation of candidates for Life Service and for the distribution of information regarding candidates, the general lines of coöperation and financial provisions for the conduct of the Bureau to be determined by the Boards concerned.

6. We recommend that the Epworth League Board shall turn over to the Woman's Missionary Council the missionary cultivation of children of junior age, and that in all places where there now exist a Junior Epworth League and a Junior

Missionary Society, the Junior Missionary Society become automatically the missionary department of the Junior Epworth League. We recommend further that there shall not be organized either of these organizations in communities where the other now exists, unless they shall be able to consolidate their work as above indicated. All contributions of the Junior Epworth League for Missions shall be under the control of the Woman's Missionary Council.

Report of Special Committee on Reorganization of Boards adopted

7. We recommend to the Commission on Budget that, upon representation by the Secretaries, they be requested to make such adjustments in the budget of the various Boards as the report of this committee, if adopted, shall make advisable for the carrying out of the program herein outlined.

PAUL B. KERN, *Chairman;*
JAMES N. HILLMAN, *Secretary.*

W. Asbury Christian, clerical delegate from the Virginia Conference, moved that the Conference take from the Calendar Report No. 12 of the Committee on Church Relations and Bible Cause in order to hear Dr. W. I. Haven, of the American Bible Society. The rules were suspended and the report was read. Dr. Haven addressed the Conference, after the reading of the report.

COMMITTEE ON CHURCH RELATIONS AND BIBLE CAUSE, REPORT NO. 2

Report No. 2 on Church Relations read

Your committee submit the following:

For one hundred and ten years the American Bible Society has acted as the servant of the Churches of America for the translation, publication, and distribution of the Holy Scriptures without note or comment, sold at cost, and donated to those who cannot buy. Such a task is too great for a single denomination. It must be the work of a nation-wide, interdenominational organization, and so faithfully and well has the Bible Society done this work that it has been called "the backbone of missions."

We are glad to have before us the report of the General Secretary, Dr. William I. Haven. We rejoice to note that funds have been secured to make good the terrible loss of the Society due to the Japanese earthquake, which resulted in the total destruction of the entire printing plant at Yokohama, including not only the building and presses, but most valu-

able plates in many languages essential to missions in the Far East.

Report No. 2 on Church Relations read

In all languages and all over the world the Society has issued, during its one hundred and ten years of activity, more than 170,000,000 Bibles, New Testaments, and Scripture portions. During this quadrennium 23,177,836 volumes of Scripture were issued, as follows:

1922	4,861,181	1924	7,101,289
1923	4,563,067	1925	6,652,299

Also 12,878,482 volumes of Scripture were issued through its Foreign Agencies in foreign lands. In the homeland the Society is attempting to meet missionary needs through one hundred auxiliaries and ten home agencies. One of the most active of these home agencies is that of the Southwest, covering the States of Texas, Oklahoma, Arkansas, and Louisiana. The Secretary of this Agency, the Rev. J. J. Morgan, nobly represents the Methodist Episcopal Church, South.

The budget of the Society has been carefully watched. It has been determined each year by the Board of Managers on the recommendation of the Budget Committee with the advice of an Advisory Committee, in which the Methodist Episcopal Church, South, has had Bishop Collins Denny as its representative. The budget for each year of the quadrennium has been as follows:

1922	$1,119,967	1924	$1,172,319
1923	1,160,777	1925	1,204,254

To this budget our Church has contributed as follows:

1922	$40,641	1924	$35,723
1923	37,317	1925	31,482

We wish that we could report these figures in an increasing amount each year rather than a decreasing amount. We sincerely trust that the General Conference will provide such increase in financial support of the Bible cause as is consistent with the growth and development of our Church.

We recommend the observance of Bible Sunday. The object of the promotion of Bible Sunday is not primarily to promote the interest of the Bible Society, but to awaken the people of America to the place which the Holy Scriptures should hold in their thought and life.

A fitting paragraph with which to close this report is the following from Woodrow Wilson, it being a portion of his

Report No. 2 on Church Relations read

memorable address at Washington, D. C., on the occasion of the Society's Centennial:

"The work of the Bible Societies of the world is the one great nondenominational missionary enterprise. . . . To my mind, the colporteurs, the agents of the Bible Society, tramping through countrysides, or traveling by every sort of conveyance, in every sort of land, carrying with them little cargoes of books containing the Word of God, and spreading them, seem like the shuttles in a great loom that is weaving the spirits of men together. A hundred years cannot accomplish that miracle; a hundred years cannot realize that vision. But, if the weaving goes on, if the light continues to be spread, if men do not lose heart in this great ideal enterprise, it will some day be accomplished, and a light will shine upon the earth in which men cannot go astray."

Respectfully submitted. W. A. COOPER, *Chairman;*
J. A. B. FRY, *Secretary.*

The Nominating Committee to name the Committee on Location and Arrangements for the next General Conference made their report, which was adopted as follows:

Personnel of Committee on Location and Arrangements

We, your Committee on Nominations for a Committee on Location and Arrangements for the Next General Conference, beg leave to report as follows, nominating as that committee, Forney Hutchison, West Oklahoma Conference; J. W. Johnson, Louisville Conference; G. L. Hackney, Western North Carolina Conference; R. M. Kelly, Texas Conference; L. P. McCord, Florida Conference (Jacksonville).

Respectfully submitted. W. E. BROCK,
R. IRA BARNETT,
J. H. DILLS.

Report No. 6 on Missions considered

Bascom Anthony, clerical delegate from the South Georgia Conference, raised the point of order that Report No. 6 of the Committee on Missions should be taken from the Calendar as the special order. R. P. Shuler, clerical delegate from the Pacific Conference, rose to a point of order that there was no special order. The Journal was read, and showed that R. P. Shuler was correct. Bascom Anthony moved that Report No. 6 of the Committee on Mis-

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sions be advanced on the Calendar, and the motion prevailed.

Report No 6 on Missions considered

Paragraph 471, Article I., Sections 1 and 2, were read and adopted.

Paragraph 472, Article II., Section 1, was read and adopted. Section 2 was read. The minority report, as a substitute for Section 2, was read. J. W. Moore, clerical delegate from the Virginia Conference, J. W. Johnson, clerical delegate from the Louisville Conference, and R. E. L. Morgan, clerical delegate from the West Oklahoma Conference, spoke to the question. A. W. Plyler, clerical delegate from the Western North Carolina Conference, moved the previous question, and the motion prevailed. W. Erskine Williams, lay delegate from the Central Texas Conference, closed the debate for the majority report, by request of Bascom Anthony, Chairman of the Committee. The minority report was adopted as a substitute for Section 2, Paragraph 472, Article II., by a vote of 227 for to 120 against. Section 3 of the same paragraph was adopted, and then the entire paragraph 472 was adopted.

Amended

Paragraph 473, Article III., Section 1, was read. A. R. Kasey, clerical delegate from the Louisville Conference, moved to amend by striking out the words "meet annually at such time and place as it may choose to." The amendment was accepted. Sections 1 and 2 were adopted separately. The paragraph was then adopted as a whole.

Paragraph 474, Article IV., was read and adopted.

Paragraph 475, Article V., was read. A minority report moving an amendment was read. The amendment was accepted. W. G. Cram moved an amendment to the amendment, which was accepted. Article V. was then adopted.

Paragraph 476, Article VI., was read and adopted.

Paragraph 477, Article VII., Sections 1, 2, and 3, were read separately and adopted, and then adopted as a whole.

Paragraph 478, Article VIII., was read and adopted.

Paragraph 479, Article IX., was read and adopted.

Amended

Paragraph 480, Article X., Sections 1, 2, and 3, were read separately and adopted, and then adopted as a whole.

Paragraph 481, Article XI., was read and adopted.

Paragraph 482, Article XII., was read and adopted.

Paragraph 483, Article XIII., was read. R. H. Wynn, clerical delegate from the Louisiana Conference, moved to adopt, without reading, the paragraphs which are identical with those already in the Discipline, and the motion prevailed. R. A. Meek, lay delegate from the North Mississippi Conference, moved to amend Paragraph 483 by striking out the words "members *ex officio*." Motion prevailed that Dr. Meek's amendment be tabled.

J. H. Eakes, clerical delegate, from the North Georgia Conference, moved that W. F. Dunkle, Secretary of the Committee on Missions, inform the Conference concerning the paragraphs which are identical with the Discipline of 1922, and the motion prevailed. Clem Baker, clerical delegate from the Little Rock Conference, moved that the time be extended to complete the pending report, and the motion prevailed.

Time extended

The remaining sections of the report were adopted, item by item, without reading, since they coincide with the paragraphs already in the Discipline of 1922.

The report, as a whole, was adopted, as follows:

COMMITTEE ON MISSIONS, REPORT NO. 6

Report No. 6 on Missions adopted as a whole

Your committee having before it a memorial from the General Board of Missions and other memorials touching the organization of the General Board of Missions, and having fully considered all of them, make the following as our Report No. 6, which we ask be adopted by this General Conference in lieu of Chapter XVI. of the Discipline of 1922, and that it shall be placed in the Discipline under proper chapter and paragraphs, and that the editors of the Discipline of 1926 make such verbal changes, if any, in other parts of the Discipline as may be necessary to harmonize with this Constitution here presented:

Report No. 6 on Missions adopted as a whole

CHAPTER XVI.—MISSIONS

THE GENERAL BOARD

¶471. ARTICLE I. 1. The missionary operations of the Methodist Episcopal Church, South, formerly administered under the Board of Missions, the Woman's Foreign Missionary Society, and the Woman's Home Mission Society shall continue to be administered by the corporation heretofore chartered and organized under the name of "Board of Missions of the Methodist Episcopal Church, South," hereinafter termed the Board, which shall have charge of all foreign missions of the Church and of such missions in the home field as are not provided for by the Annual Conferences. The Board shall carry on its operations under three departments—viz., Foreign Work, Home Work, Education and Promotion Work. Each Department shall have two sections, General Work and Woman's Work.

2. The Board shall be located in Nashville, Tenn. Its annual meeting may be held when and where the Board shall determine.

¶472. ART. II. 1. The Board shall be composed of the President and Vice President, the effective Bishops, a General Secretary, to be elected by the General Conference, the President of the Woman's Missionary Council, the General Secretary of the Board of Church Extension, the General Secretary of the Sunday School Board, the General Secretary of the Epworth League Board, the General Secretary of the Board of Lay Activities, the Editor of the *Christian Advocate*, and one manager from each Annual Conference in the United States, of whom thirteen shall be laymen, thirteen women, and the remainder traveling preachers, all of whom shall be elected quadrennially by the General Conference on nomination of the Committee on Missions, which shall have as a basis of choice one preacher and one layman, nominated by each Annual Conference in the United States, and one woman on nomination of each Annual Conference Woman's Missionary Society in the United States. The Department Secretaries and the Treasurers shall be elected quadrennially by the incoming Board on the nomination of its Committee on Nominations, one of whom shall be the General Secretary. The officers and members of the Board shall continue in office until their successors are elected. Twenty members shall

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constitute a quorum. The Department Secretaries and the Treasurers shall have the privilege of the floor without vote. The General Conference shall elect the President and the Vice President of the General Board, on nomination of the Committee on Missions.

2. On nomination of its Nominating Committee, one of whom shall be the General Secretary, the Board shall elect a Recording Secretary, a Treasurer, a Treasurer for the Section of Woman's Work Department (who shall be a woman), two Secretaries for the Foreign Work (one of whom shall be a woman), two Secretaries for the Home Work Department (one of whom shall be a woman), two for the Education and Promotion Work Department (one of whom shall be a woman), and such assistants as it shall determine upon by a two-thirds vote at a regular meeting.

3. The Board shall fix their salaries and the salary of the General Secretary. It shall assign the Secretaries to their particular fields of work.

¶473. ART. III. 1. The Board shall determine the fields that shall be occupied and the number of persons to be employed in each, to estimate the amount necessary to support the missions under its charge, and to consider all matters pertaining to its work. The President, upon the request of the General Secretary and three members of the Board, shall have authority to call an extra session.

2. The Board shall have authority to regulate its own proceedings; to sue and be sued; to make by-laws in harmony with its charter and constitution; to fill vacancies in its membership; to remove any officer and fill any vacancy in the official staff; to appropriate money for current expenses; to establish missions; to enlist, train, and employ missionaries for service in the home and foreign fields, for evangelistic, educational, and medical work and other related forms of service; to build churches and residences for missionaries; to build and maintain hospitals, schools, training schools for Christian workers and social settlements; to promote and maintain Goodwill Industries and other forms of community service; to coöperate with other denominations or agencies in the support of such institutions; to provide for superannuated missionaries, their widows and orphan children; to provide for the education of the Church in missions; and to solicit and raise money for carrying on all the work under its care.

¶474. ART. IV. The General Secretary shall have general supervision of the affairs of the Board and shall be the administrative and legal executive thereof. He shall be held responsible for coöperation, coördination, and efficiency in

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all the work of the Board and its several departments. He shall be charged with the cultivation and education of the Church in missions and with the promotion of plans and methods of financing the Board and increasing missionary liberality. He shall have such assistance as the Board may determine upon, and all Secretaries and employees of the Board shall be responsible to him for the discharge of their respective duties.

¶475. ART. V. The Treasurers shall hold the funds in safe deposit in the name of the Board of Missions, subject to the authorization of the Board and the order of the General Secretary. They shall furnish an annual report to the Board and perform such other duties as the Board and the General Secretary may direct. They shall give bond to the Board in such sums and upon such conditions as the Board may fix. The accounts of the treasurers shall be examined by a public accountant chosen by the Board, and report of the same be made to the Board. The Treasurers of the Board shall in no instance honor a draft for an amount larger than the balance on hand to the credit of the department for which it is used. and neither he, nor any other agency, shall in any year borrow for maintenance more than 75% of the expected annual revenue of the Board for that year.

¶476. ART. VI. The revenue of the Woman's Work shall be derived from dues, pledges, special offerings, and specials from Auxiliary, District, and Conference Missionary Societies; from devises, bequests, annuities, gifts, and collections at meetings appointed on behalf of the societies; *provided*, that the funds raised by these societies shall be appropriated to the work established by them or hereafter to be entered upon by the Board of Missions, Section of Woman's Work.

The revenue for the general work of the Board shall be derived from apportionments distributed to the several Annual Conferences for collection in every congregation; from Sunday schools, Epworth Leagues, gifts, donations, annuities and specials, and from freewill offerings taken in every Church each year during the months of January and February, during which period a special missionary cultivation campaign shall be conducted throughout the whole Church in every congregation, during which each member of the Church shall be given an opportunity to make a freewill offering for maintaining the general work of the Board, which freewill offering shall be over and above the missionary assessments for the year and shall not include the income from Sunday schools and Epworth Leagues; provided, that all moneys so raised shall be directed to the Board of Missions, Section of General Work.

¶477. ART. VII. 1. The Foreign Secretaries shall administer the work of the Foreign Department. There shall be a committee of thirteen, five of whom shall be women, which, in conjunction with the Secretaries and the Bishop in charge of the foreign field, shall be responsible for the policy and plans inaugurated on these fields. The Bishop in charge of the foreign field shall confer with the missionaries and native workers concerning the needs of the fields and shall represent their views to the Board. He shall be responsible for inaugurating and carrying out the plans agreed upon, and for supervising the work and appointing workers.

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2. The home work shall be administered by the Secretaries of the Home Department. There shall be a committee of thirteen, five of whom shall be women, which, in connection with the Secretaries, shall develop plans and policies for the Department.

3. The Secretaries of the Education and Promotion Department shall have charge of the missionary cultivation of the Church (with special reference to the Sunday school, Epworth League, Lay Activities, Woman's Missionary Council, Auxiliary and Conference Missionary Societies, schools, colleges, universities, in coöperation with the General Conference Boards concerned and other agencies), according to the regulations of the Board. This department shall be charged with:

(1) The education of the Church in missions by means of literature, Church schools of missions, institutes, and other methods.

(2) The enlistment and training of candidates for the work at home and abroad.

(3) Editing the *Missionary Voice* and other literature, as may be authorized.

There shall be a committee of thirteen, five of whom shall be women, for this department.

¶478. ART. VIII. The women of the Methodist Episcopal Church, South, are hereby authorized to organize and conduct missionary societies among women and children in the Annual Conferences and in the Churches in the interests of home and foreign missions. These societies shall promote missionary intelligence and activity and secure missionary funds, by means of membership dues, life and honorary membership fees, from devises, annuities, bequests, voluntary offerings, and collections at meetings appointed in behalf of the society.

¶479. ART. IX. There shall be a delegated body to be known as the Woman's Missionary Council. It shall be composed of a President, one or more Vice Presidents, two or more Secretaries, the Treasurer for the Woman's Work, the

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Candidate Secretary, the Secretary of Organization, and the Secretary of Literature; Superintendents of Bureaus, a Corresponding Secretary or alternate, the President, or alternate of the Woman's Missionary Society of each Annual Conference Society and the President and Secretary of the Deaconess Workers' Conference, the Secretaries of the General Board of Missions, both men and women, the Treasurer for the Woman's Work of the Board, the women members of the General Board of Missions and ten women elected at large by the Council shall be members of the Woman's Missionary Council.

¶480. ART. X. 1. The Council shall hold annual meetings to hear reports from the fields, home and foreign, and from the societies; to consider the fields, lines of work, the various enterprises, and to make recommendations regarding the same, including estimates needed for the work, to the Board of Missions, and consecrate the women who have been accepted for service, and to make recommendations to the Board for the employment and support of deaconesses.

2. The Council shall enact its own by-laws and provide a constitution and by-laws for the Conference and Auxuliary Societies, all of which shall be in harmony with the Constitution of the Board of Missions. The Council shall plan to enlarge the membership of the societies, to increase the income from them, and to further the work of missionary education among women and children.

3. At its annual session preceding the General Conference the Council shall elect its officers by ballot. All property hereafter acquired by the Woman's Missionary Societies through devises, bequests, annuities, gifts or purchase, shall be held by the Board of Missions for the use and benefit of Woman's Work.

¶481. ART. XI. In addition to the Departmental Committee, there shall be the following Standing Committees: An Executive Committee, Estimates Committee, Candidates Committee, Nominating Committee, and By-Laws Committee, the functions of which shall be defined by the Board.

¶482. ART. XII. There shall be a General Missionary Council composed of the Chairman of each Annual Conference Board of Missions and the Conference Missionary Secretary, the Secretaries and Treasurers of the Board of Missions, and the members of the Departmental Committee on Education and Promotion. The Council shall hold an annual meeting in the interest of the missionary program of the Church and its promotion throughout the connection. The expenses of Annual Conference representatives shall be paid by their respective Boards. The General Secretary shall be the Chairman of this Council.

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ANNUAL CONFERENCE BOARD

¶483. ART. XIII. Each Annual Conference shall organize a Board of Missions, auxiliary to the General Board, to which it shall report annually. It shall keep the General Board of Missions informed of the status of its work, of unoccupied territory or other needed work, and shall by every means promote the work of the General Board throughout the Conference, and seek in every way to carry forward the missionary program of the Church. The Conference Board shall consist of one layman from each district, and an equal number of clerical members; provided each Annual Conference shall be entitled to at least eight members who shall be elected quadrennially by the Annual Conference at the first session of the General Conference.

The Annual Conference member of the General Board of Missions, the Conference Lay Leader, the Conference President of the Woman's Missionary Society, and the Conference Missionary Secretary shall be members, *ex officio,* of the Annual Conference Board of Missions. The work of the Board shall be subject to the approval of the Annual Conference. Missions shall be established only with the consent of the Bishop in charge. This provision shall in no wise interfere with the activities of the Board in the interval of the Annual Conference sessions.

¶484. ART. XIV. The Conference Board shall provide for adequate presentation of the missionary work of the Church, by promoting practical plans for the missionary education of the Church and by such other means as it may choose, shall disseminate missionary information among the people. It shall coöperate with the presiding elder and pastors in conducting missionary institutes. The Conference Board shall seek to cover all unoccupied territory in the Conference by the establishment and support of missions. It shall promote the cause of an intensive and concerted evangelism for the whole Conference. It shall publish a full report and estimate annually the amount that may be necessary for the support of Conference Missions, and report the same to the Commission on Budget. It shall hold a mid-year meeting.

¶485. ART. XV. Each Annual Conference Board of Missions shall nominate a man to be selected Conference Missionary Secretary, and make rules to govern this work. He may be either a preacher or a lay member. If a preacher, he shall be appointed by the President of the Conference. He shall be, *ex officio*, a member of the Conference Board, and

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shall travel in the interest of its missions. If he be a full-time Secretary. his salary shall be provided by the Conference Board. If otherwise he shall perform his duties in addition to his regular work. He shall coöperate with the General Board in its promotion program.

¶486. ART. XVI. The Treasurer of the Conference Board of Missions shall give bond in such sum as the Conference Board may require, to be approved by the Executive Committee of the Board. He shall transmit to the Treasurer of the Board of Missions all moneys on hand for missions on the first day of each month. His accounts shall be audited annually by an accredited accountant elected by the Annual Conference Board. The Conference Treasurer of the Woman's Missionary Society shall transmit quarterly to the Treasurer of the Board of Missions, Woman's Work, all money on hand for missionary work.

¶487. ART. XVII. It shall be the duty of the presiding elder to preach annually on missions in each charge in the district; to see that adequate plans are adopted for the missionary education of all the Churches and for raising missionary funds; to conduct with his preachers and lay representatives a missionary institute early in the Conference year, in which he shall lay plans for a district-wide observance of the program of intensive missionary cultivation during the months of January and February, as directed in Article VII.; to urge the appointment of a Missionary Committee, and the observance of Missionary Sunday in every Sunday school in his district; to see that missionary mass meetings are held, and to encourage the organization and foster the work of the Woman's Missionary Societies.

¶488. ART. XVIII. It shall be the duty of the preacher in charge to preach frequently on missions, to organize a Missionary Committee, which shall be auxiliary to the Conference Board of Missions, the Chairman of which shall be a member of the Board of Lay Activities. The Missionary Committee shall coöperate with the pastor in missionary education, shall distribute missionary literature, and, under the direction of the pastor, shall make an every-member canvass, hold a school of missions annually in every Church in his charge, and shall otherwise promote the cause of missions in the congregation. It shall be the duty of the pastor further to see that a missionary committee shall be appointed in each Sunday school; that one Sunday in the month in the Sunday school, preferably the fourth, be observed as Missionary Day, and that the entire missionary offering of the Sunday school go to the cause of missions, and that this offering shall be designated, forwarded, and reported as expressly directed in paragraph

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392 (2); to see that each League holds a monthly meeting for the study of missions; to see that the Woman's Missionary Societies are organized in every Church where at all practicable; and especially to conduct through the months of January and February, as directed above, a program of intensive missionary cultivation, during which he shall hold missionary mass meetings, seeking in every way the education and inspiration of his people concerning the evangelization of the world, and through the missionary committee shall conduct an every-member canvass in every congregation to secure a freewill offering for missions, which shall be over and above the assessment.

¶489. Art. XIX. The office of deaconess is hereby authorized. The office and work of deaconess shall be under the direction of the Department of Home Missions, Section of Woman's Work. A deaconess shall be a single woman or a widow not less than twenty-three years of age, nor more than fifty, when accepted for service. She must be a member of the Methodist Episcopal Church, South, in good standing, and have shown fitness for her duties by active service in some Christian work. She shall have good health, and must have had a high school education and two years of college work, and must have completed the prescribed course of study in an accredited training school. She shall be recommended for consecration by a Quarterly Conference. A deaconess uniform shall be prescribed, the wearing of which shall be optional. Relinquishing all other pursuits, she shall devote herself to such work as the Church may determine. Anyone applying for recommendation from a Quarterly Conference should have considered this step carefully and believe herself called of God to this work. A deaconess desiring to retire from the work shall be permitted to do so at the close of the term of her appointment, when she shall surrender her certificate. If found unsuited to the work and calling of a deaconess, she shall be retired and her certificate revoked.

¶490. Art. XX. The Department of Home Missions, General Work, through a Committee on Evangelism, shall promote and aid the evangelistic work of the Church in all its departments. It shall promote revivals throughout the Church, inspire and train the ministry for earnest pastoral and personal evangelism; develop the evangelistic spirit and method among Church members, making available trained and competent accredited evangelists. The Board may authorize the Committee on Evangelism to conduct a Bureau of Evangelism, and it may also appoint and maintain a Superintendent of Evangelism to labor under the direction of the Committee on Evangelism and the Secretary of the De-

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partment of Home Missions. Each Annual Conference Board of Missions shall nominate for election by the Conference a Committee on Evangelism, which shall be auxiliary to the General Committee on Evangelism, and shall promote revivals throughout the Conference.

¶491. ART. XXI. The General Conference Committees shall be authorized to indorse, recommend, and employ evangelists and direct their labors, whether they are itinerant or local preachers, in accordance with the policies of their respective Boards and in harmony with the presiding elder and preacher in charge in the fields in which the evangelists are to labor. All preachers, local or itinerant, who engage in evangelistic work as a calling, shall be required to secure annually the approval of the General Committee on Evangelism of the Conference within whose territory they reside. Upon the recommendation of the General Committee the Bishop in charge may appoint members of an Annual Conference as general or approved evangelists: and upon recommendation of the Conference Committee, he may appoint members of an Annual Conference to the office of Conference Evangelist. Conference Evangelists are men appointed principally for evangelistic services within the Conference territory, and shall be required to labor some defined part of each year in the pastoral charges of their Conferences and they may not accept invitations to assist in revivals outside of their Conference territory, unless the privilege is granted by their Conference Committee on Evangelism.

Members of an Annual Conference may not be given appointments which are nominal in order that they may do the work of evangelists independent of the Committee on Evangelism, and they may not be given the appointment of Conference Evangelist when it is known to be virtually nominal. General Evangelists and Conference Evangelists shall make reports of their work, the results of their labors, and their financial receipts to their respective committees as often as they may be required. Pastors who require the assistance of evangelists shall, as far as practicable, use the evangelists indorsed by the General or Conference Committees on Evangelism.

We recommend concurrence.

BASCOM ANTHONY, *Chairman;*
W. ERSKINE WILLIAMS, *Secretary.*

Leave of absence was asked for and granted to A. K. Doss, of the Central Texas Conference.

F. P. Culver, clerical delegate from the Central

Texas Conference, moved that we begin balloting for connectional officers to-night. The point of order was made that the Conference was under the order of adjournment, and the point was sustained.

Adjournment

After various announcements, the Conference adjourned with the benediction pronounced by Bishop Dickey.

EVENING SESSION

The Conference convened at 8 P.M., Bishop Dickey in the chair.

Devotional service

Dr. S. H. C. Burgin, of the West Texas Conference, announced and the Conference joined in singing Hymn 463, "Jesus, lover of my soul," Dr. Burgin led in prayer, after which he read the thirty-first Psalm.

Minutes read, corrected, and approved

The minutes of the morning session were read, corrected, and approved.

Permission was given the Secretary to insert in the act adopting Report No. 6 of the Committee on Missions, the following:

> Amend ¶489. ART. XIX., line 2, to read as follows: "The office and work of deaconess shall be under the direction of the Department of Home Missions, Section of Woman's Work."
>
> The words "Section of" were omitted in the printing, which puts it out of harmony with the divisions called for in ¶471, Article I., Section 1. The whole should not be stricken out.
>
> MRS. E. R. STEEL (by order of B. Anthony).

By common consent the preamble to Report No. 6 of the Committee on Missions was ordered to be included in the report as adopted.

Bishop Dickey resigned the chair to Bishop Hay.

L. H. Estes, clerical delegate from the Memphis Conference, moved that the text of the printed Report No. 6 of the Committee on Missions be substituted for the report that went to the Calendar. The motion prevailed.

Substitutions, etc., noted

The Conference roll was corrected by substitutions and return of delegates as follows:

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Substitutions, etc., noted

LOUISIANA CONFERENCE.—*Clerical:* W. W. Drake, alternate, in place of George S. Sexton.

LOUISVILLE CONFERENCE.—*Clerical:* R. B. Grider, alternate, in place of J. W. Johnson.

NORTH MISSISSIPPI CONFERENCE.—*Clerical:* V. C. Curtis resumed his seat.

C. R. Jenkins, clerical delegate from the South Georgia Conference, offered a resolution on the election of connectional officers. M. E. Lawson, lay delegate from the Missouri Conference, moved to amend the resolution by substituting "to-morrow" for the time for beginning the election of connectional officers instead of "to-night." The amendment was accepted by the mover.

W. P. King, clerical delegate from the North Georgia Conference, moved as an amendment that the elections begin Tuesday afternoon. The point of order was made that the amendment was out of order, as no session had been ordered for Tuesday afternoon. The point of order was sustained.

The resolution was adopted, as follows:

Resolutions concerning elections

RESOLUTIONS CONCERNING ELECTIONS

Be it resolved: 1. That the General Conference shall proceed to-morrow morning, as soon as the session is opened, to the election of the connectional officers, and that the balloting be continued at every session until the following connectional officers shall be elected in order: Book Editor and Editor of the *Review*; Editor of the *Christian Advocate;* Editor of Sunday School Literature; Secretary of Church Extension; General Secretary of Board of Missions; General Secretary of the Sunday School Board; Secretary of Epworth Leagues; Secretary of Education; Secretary of the Board of Finance; Secretary of the Hospital Board; Secretary of the Board of Lay Activities.

2. That the roll of the Conferences shall be called, and the chairman of each delegation shall announce the number of votes cast by his delegation and count the same into the hands of a teller.

3. That the Chair shall appoint nine tellers, who shall act during the election of the connectional officers.

C. R. JENKINS,
J. A. THOMAS.

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Report No. 2 of the Committee on Publishing Interests was read and adopted, as follows:

Report No. 2 on Publishing Interests adopted

COMMITTEE ON PUBLISHING INTERESTS, REPORT NO. 2

Your committee has carefully considered memorials from the Phoenix District (Arizona Conference), San Francisco District (Pacific Conference), Portland District (Northwest Conference), and Los Angeles District (Pacific Conference) in regard to the Branch Publishing House in San Francisco and the *Paciffic Methodist Advocate,* and we recommend concurrence in the memorial of the Los Angeles District Conference, as follows:

"*Be it resolved by the Los Angeles District Conference in session duly assembled at Downey, Calif., February 26, 1926,* That we hereby memorialize the General Conference to continue our Branch Publishing House at San Francisco and the publishing of the *Pacific Methodist Advocate.*"

We further recommend that an appropriation of $5,000, or as much thereof as may be necessary, be appropriated annually to aid in the publication of the *Pacific Methodist Advocate.*

Respectfully submitted. **W. H. ODELL, *Chairman;***
J. W. PERRY, *Secretary.*

Report No. 2 of the Committee on Education was read. A minority report was also read. L. N. Stuckey, clerical delegate from the Northwest Texas Conference, moved that the minority report be substituted for the majority report. C. H. Booth, clerical delegate from the Central Texas Conference, J. H. Reynolds, lay delegate from the North Arkansas Conference, H. C. Morrison, clerical delegate from the Kentucky Conference, Bascom Anthony, clerical delegate from the South Georgia Conference, and J. A. Anderson, clerical delegate from the North Arkansas Conference, spoke to the report.

Report No. 2 on Education read

J. H. Eakes, clerical delegate from the North Georgia Conference, moved the previous question, and the motion prevailed. R. L. Flowers, Chairman of the Committee on Education, requested G. W. Read, clerical delegate from the North Alabama Conference, to close the debate for the majority

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Minority report adopted

report. The minority report was adopted by a vote of 193 for to 166 against. Permission to withdraw Paragraph III., concerning the Commission on Special Courses of Study, having been requested by the signers of both the majority and minority reports, was granted by common consent. The report was adopted, as follows:

COMMITTEE ON EDUCATION, REPORT NO. 2
(Minority Report)

Your Committee on Education, having given careful consideration to a memorial from the Board of Education on the educational equipment for the ministry, the undersigned minority members on the committee recommend that the following be adopted in lieu of the report presented by the majority members of the Committee:

"1. The Board of Education hereby memorializes the General Conference to change the requirements for admission on trial into the traveling connection from four years of high school to two years of college work, so that paragraph 788 of the Discipline, beginning at line 8, will read as follows:

"'The requirements for admission on trial into the traveling connection, so far as academic training is concerned, shall be at least two years of work in a standard college, or its equivalent; provided that, under special conditions clearly recognized as unusual, the Annual Conference may by a two-thirds vote admit a candidate who does not meet this academic standard, in which case the presiding elder, or the Committee on Admissions, shall furnish to the Conference a statement of particulars showing definitely in what respects the case is special and unusual; and provided, further, that this requirement shall not apply to the Indian and Mexican preachers. Provided, further, that a two-year period of grace be extended all candidates, but that at the expiration of such period of grace these advanced standards are to be strictly enforced.'

"2. To amend paragraph 789 of the Discipline by striking out the second sentence beginning with the fifth line from the bottom of page 399, which reads, 'A certificate of graduation from a secondary school of good standing may be accepted by the Examining Committee in lieu of the English branches in the course for candidates for admission,' and by substituting 'may' for 'shall,' in line 6, page 400, and inserting in line 16, after the sentence ending with the word 'undergraduate,' this sentence: 'And provided, further, that a certificate of graduation with the B.D. degree, or its equivalent, from one of our schools of theology, may be accepted in lieu of the course for admission and for Conference undergraduates.'

Report No. 2 on Education (minority) adopted

"The paragraph as amended will read as follows:

"'¶789. All ministerial candidates are strongly urged before entering the traveling connection to secure, if possible, a thorough collegiate and theological training. In the case of English-speaking Conferences the course for undergraduates shall be taken with the Correspondence School, or at a Preachers' Institute approved by the General Conference Board of Education, and in each case an official statement testifying to that fact shall be presented to the Committees of Examination; on the presentation of such a statement these committees may test the applicant's knowledge of the course of study, and shall report to the Annual Conference; provided that a certificate from a standard college may be accepted in lieu of any collegiate subjects prescribed for undergraduates, and a certificate from a theological seminary or from the Biblical department of a standard college that equivalent work has been done may be accepted in lieu of the Biblical and theological subjects prescribed for candidates for admission, or for the Conference undergraduates; and provided, further, that a certificate of graduation with the B.D. degree or its equivalent from one of the graduate schools of theology of our Church may be accepted in lieu of the course for admission and from Conference undergraduates.

"'The work of the committees may be done in connection with the Preachers' Institutes, or other mid-year meetings, in which case the student shall be permitted to enroll immediately in the Correspondence School for the work of the succeeding year, subject to the formal passage of his character and admission into the class of the succeeding year at the ensuing Annual Conference.'"

Respectfully submitted.

LEWIS N. STUCKEY,	G. S. RICHARDSON,
J. C. G. BROOKS,	O. F. WILLIAMS,
G. W. BACKUS,	W. T. DENMAN.

R. P. Shuler, clerical delegate from the Pacific Conference, made a point of order, which was not sustained.

Report No. 3 on Missions adopted

Report No. 3 of the Committee on Missions was read and adopted, as follows:

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Report No. 3 on Missions adopted

COMMITTEE ON MISSIONS, REPORT NO. 3

Your committee had before it a memorial from the Czechoslovak Mission asking that said Mission be erected into an Annual Conference, said memorial being as follows:

"The Czechoslovak Mission of the Methodist Episcopal Church, South, was organized in Prague, Czechoslovakia, on August 3, 1922, by Bishop William B. Beauchamp under the authority of the Board of Missions, and in accordance with the provisions of the 1922 Discipline, paragraph 89, Section V., Chapter II, with the following charter members: J. L. Neill, an elder, of the Mississippi Conference; Joseph Dobes, an elder of the Central Texas Conference; and C. T. Collyer, an elder, of the Virginia Conference. The Foreign Secretary of the Board of Missions for Europe, Dr. E. H. Rawlings, an elder of the Virginia Conference, and Rev. Luther Bridgers, one of the General Evangelists of our Church, were present and took part in the organization. The event took place just a fraction over three years ago, but since that time God in his infinite goodness has blessed our work in a most marvelous way. Our Biblical Seminary opened its first session just a few days after the Mission was organized and in it fine work is being done in the training of the splendid young men God is calling into the ministry. We now have four presiding elders' districts, five traveling elders who are members of Annual Conferences in the States, 25 local preachers (7 of whom are local deacons), 30 organized congregations with 65 additional preaching places, and a native membership of 9,991, who have this year contributed in cash for all purposes the sum of $7,540.

"It is our unanimous feeling that our organization would be more efficient and our work much more effective if we were an Annual Conference. We therefore request that the General Conference create the Czechoslovak Annual Conference, to include all our work in the bounds of the republic of Czechoslovakia."

Your committee, after fully considering said memorial, recommends concurrence.

BASCOM ANTHONY, *Chairman;*
W. ERSKINE WILLIAMS. *Secretary.*

J. L. Decell, clerical delegate from the Mississippi Conference, moved that the hour of adjournment of this session be fixed at 9:45 o'clock. The motion did not prevail.

Report No. 4 of the Committee on Missions was read and adopted, as follows:

COMMITTEE ON MISSIONS, REPORT NO. 4

Report No. 4 on Missions adopted

Your committee had before it a memorial from the Board of Missions asking the General Conference to provide adequate support for the missionary enterprises of the Church, and also a memorial from the Florida Annual Conference in regard to the same subject; and after duly considering the same, we recommend concurrence in the memorial from the Board of Missions, which is as follows:

"1. That the Board of Missions memorialize the General Conference to provide adequate support for missionary endeavor at home and abroad during the coming quadrennium.

"2. That the Home and Foreign Department, General work, be considered as one in any appeal made to the Church for missionary maintenance, and that the appeal be made jointly.

"3. That the cause of missions be included, as heretofore in the general budget, retaining at least its present ratio to the other causes, or its present percentage to the total amount assessed.

"4. That the Board of Missions, General Work, authorized to conduct through the months of January and February each year, in every congregation, a program of intensive missionary cultivation. At the close of the period, every member shall be given an opportunity to make a freewill offering for the General Work of the Board of Missions.

"5. That the goal, in this special appeal, shall be to secure at least one million dollars over and above income from assessment, Sunday schools, and Epworth Leagues, for maintenance each year during the quadrennium."

We recommend concurrence.

BASCOM ANTHONY, *Chairman;*
W. ERSKINE WILLIAMS, *Secretary.*

Report No. 5 of the Committee on Missions was read. A. J. Lamar, clerical member from the Alabama Conference, spoke for the report. R. P. Shuler, clerical delegate from the Pacific Conference, spoke against the report. Bascom Anthony, clerical delegate from the South Georgia Conference, closed the debate.

The report was adopted, as follows:

COMMITTEE ON MISSIONS, REPORT NO. 5

Report No. 5 on Missions adopted

Your committee has had before it a report from the Board of Missions regarding the removal, relocation, and reorganiza-

Report No. 5 on Missions adopted

tion of Scarritt Bible and Training School. After careful consideration of the matter, we desire to recommend for your adoption the following resolutions:

Whereas the Woman's Missionary Council, which owned, controlled, and supported Scarritt Bible and Training School in Kansas City, became deeply convinced that it was necessary to remove and reorganize the institution in order to provide the training needed for young women preparing for missionary service; and whereas the Board of Missions, in keeping with the authority given it by the General Conference, after thorough investigation and discussion, decided to locate the institution in Nashville, Tenn., which action was heartily approved by the Woman's Missionary Council of the Church; and whereas the new charter of the institution prepared by a committee of three distinguished Methodist lawyers, Mr. P. D. Maddin, of Nashville; Hon. G. T. Fitzhugh, of Memphis; and Mr. Lavens M. Thomas, of Chattanooga, in keeping with the wishes of the Woman's Missionary Council, places the ownership and control of the institution in the Methodist Episcopal Church, South, in and through the General Conference, and thus effectively safeguards the interests of the Church in said institution; and whereas the missionary women of the Church, with splendid enthusiasm, are contributing liberally for the building and maintenance of the new institution, and are not asking the General Conference to assume any financial obligation in connection therewith; and, finally, whereas the institution as now located and organized, in addition to being the heart of the Woman's Missionary Work of the Church, is providing needed training for various other types of lay workers, men and women, such as directors of religious education, pastors' assistants, directors of Church music, etc., and is thus rendering a valuable service to the entire Church; therefore be it

Resolved: 1. That Scarritt College for Christian Workers be and hereby is accepted as an institution of the Methodist Episcopal Church, South.

2. That the following persons be, and hereby are, elected by the General Conference as Trustees of Scarritt College, the term of office in each case to terminate at the annual meeting of the Board of Trustees in the year named:

1927—Miss Esther Case, Mrs. J. H. McCoy, Mrs. L. P. Smith, John R. Pepper, R. L. Russell, E. H. Rawlings, John W. Barton.

1928—Mrs. J. N. McEachern, Mrs. F. F. Stephens, Mrs. H. R. Steele, T. S. Southgate, Percy D. Maddin, Bishop W. B. Beauchamp.

1929—Miss Mabel K. Howell, Mrs. R. L. Hobdy, Miss

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Daisy Davies, Bishop H. M. Du Bose, Mrs. H. L. Remmel, Walter Keith, Sr.

1930—Mrs. J. W. Downs, Mrs. Luke G. Johnson, Bishop E. D. Mouzon, Mrs. Henry S. Owen, Mrs. Attilla Cox, Dempsey Weaver.

1931—Mrs. W. A. Newell, Mrs. R. L. Kirkwood, Mrs. Lee Britt, Mrs. R. N. Lacey, J. J. Gray, Jr., J. W. Perry.

1932—C. A. Craig, Charles W. Scarritt, Mrs. Nat G. Rollins, W. W. Pinson, Miss M. L. Gibson, Mrs. H. P. Murrey.

3. That, following the first term, the regular term of office for trustees be fixed at six years, that the Board of Trustees be authorized to make nominations to fill all vacancies in said Board, and that the Board of Missions be appointed as the representative of the General Conference, *ad interim*, with authority to confirm or reject said nominations; *provided, however*, that the General Conference, or the Board of Missions as its representative, may nominate and elect as trustees others than those nominated by the Board of Trustees.

We recommend concurrence.

BASCOM ANTHONY, *Chairman;*
W. ERSKINE WILLIAMS, *Secretary.*

Report No. 2 of the Committee on Epworth Leagues was taken from the Calendar. George Pohlman, lay delegate from the Missouri Conference and Chairman of the Committee on Epworth Leagues, moved that the report be taken up item by item, and the motion prevailed. The report was adopted item by item, and then adopted as a whole, as follows:

Report No. 2 on Epworth Leagues adopted

COMMITTEE ON EPWORTH LEAGUES,
REPORT NO. 2

Your committee had before it a paper of suggested General Conference legislation, prepared by a subcommittee composed of L. H. Estes and Paul Kern, for the General Epworth League Board. We recommend *concurrence* in the following:

1. That paragraph 403, which reads "Let Epworth Leagues be organized," be changed, to read, "It shall be the duty of the pastor to organize Epworth Leagues," so that the amended paragraph will read as follows: "It shall be the duty of the pastor to organize Epworth Leagues for the cultivation of Christian fellowship among young people," etc.

2. In paragraph 90, after the words "Woman's Missionary Society," add "the District Secretary of the Epworth League,"

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so that the amended paragraph will read: "The District Conference shall be composed of all the preachers in the district," etc.

Report No. 2 on Epworth Leagues adopted

3. In paragraph 435, subsection (3), substitute the word "Treasurer" for "Secretary," so that the amended paragraph shall read: "The President of the Conference Board and the Treasurer shall be, *ex officio*, members of the Cabinet of the Conference Epworth League."

4. Amend paragraph 423 by inserting in the third line, after the word "Chapters," the words "and Unions." The paragraph as amended will then read as follows: "On application the Central Office shall issue to Chapters and Unions of these several classes charters in English or in the languages of the mission fields."

5. Amend paragraph 425 as follows: In the second line change "is" to "are." The first sentence shall then read as follows: "Epworth League Unions may be formed in all places where there are more than one chapter."

6. Amend paragraph 428 as follows: In line three, after the word "meeting," add "of Regional and Conference Field Secretaries." The amended paragraph will then read as follows: "There shall be held annually at such time and place as the Board may determine a meeting of Regional and Conference Field Secretaries, the Presidents of Annual Conference Epworth League Boards, Conference Epworth Leagues, Epworth League Unions, and the Junior and Intermediate Superintendents of Conference Epworth Leagues."

7. Add the following paragraph to Section II., Chapter XIII.: "Wherever a Conference Field Secretary is employed, the policy shall be outlined jointly by the General Secretary, the President of the Conference Epworth Leagues, and the Epworth League Boards. The same shall apply to Regional Secretaries."

An amendment was adopted to add to paragraph 419 the following words: "Each Chapter may organize a Book-a-Month Club, or Circle, the members agreeing to read at least one book each month and report the same to the Secretary of the Club or Circle. Details of such organization may be worked out by our Central Office, including suggested books to be read." The entire paragraph as amended will then read as follows: "The Board shall determine what courses and books shall be adopted for the local Chapters, and no others than those approved by the Board shall be officially recommended. Each Chapter may organize a Book-a-Month Club, or Circle, the members agreeing to read at least one book each month and report the same to the Secretary of the Club, or Circle. Details of such organization may be worked

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out by our Central Office, including suggested books to be read."

GEORGE POHLMAN, *Chairman;*
W. W. HOLMES, *Secretary.*

Adjournment

J. A. Anderson, clerical delegate from the North Arkansas Conference, moved that we do now adjourn, and the motion prevailed. The doxology was sung, and the Conference adjourned with the benediction pronounced by Bishop Hay.

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TWELFTH DAY, TUESDAY, MAY 18

The Conference convened at 9 A.M., Bishop Hay in the chair.

Devotional service

The Bishop announced and the Conference joined in singing Hymn 317, "More love to thee, O Christ." Bishop Hay led in the recital of the Apostles' Creed, after which A. Frank Smith, clerical delegate from the Texas Conference, led in prayer. The Conference sang Hymn 386, "Stand up, stand up for Jesus."

Bishop Hay read the Scripture lesson from the third chapter of Colossians.

Minutes read and approved

The minutes of Monday evening's session were read and approved.

Bishop Hay resigned the chair to Bishop Dobbs.

Substitutions, etc., noted

The roll of the Conferences was corrected by recording the following substitutions and return of delegates:

MISSISSIPPI CONFERENCE.—*Lay:* T. M. Evans, alternate, in place of S. L. McLaurin.

LITTLE ROCK CONFERENCE.—*Clerical:* A. C. Millar, alternate, in place of James Thomas.

NORTH TEXAS CONFERENCE.—*Clerical:* F. M. Richardson, alternate, in place of C. A. Spragins.

WEST OKLAHOMA CONFERENCE.—*Lay:* H. D. Henry, alternate, in place of Russell B. Brown.

R. G. Mood, clerical delegate from the North Texas Conference, introduced the following resolution, which was adopted:

Resolved, That the hour for final adjournment be set at the close of the morning session of Friday, May 21, 1926.

R. G. MOOD,
W. ASBURY CHRISTIAN.

Tellers appointed

The order of the day having arrived, Bishop Dobbs announced the nature of the order to be the election of connectional officers. The Bishop also announced the following tellers: J. T. Ellison, A. J. Cauthen, W. R. Odell, Clem Baker, J. L. Neill, R. H. Harper, T. F. Sessions, S. P. Cresap, and O. V. Hanger.

Ballot for Book Editor and Editor of the *Methodist Quaeterly Review*

The Conference was directed to prepare a ballot for Book Editor and Editor of the *Methodist Quarterly Review.* When the ballot was ready, the roll of the Conferences was called and the ballots were deposited in the tellers' hands. The tellers retired with G. S. Harmon, Secretary of Ballots and Tally Sheets, to count the ballots.

Bascom Anthony, Chairman of the Committee on Missions, asked permission for the Committee to retire for a brief conference, and the permission was given.

The roll of the Standing Committees was called and the following papers went to the Calendar: Missions, Nos. 16 and 17; Education, No. 12; Temperance and Social Service, Nos. 8 and 9; Church Relations and Bible Cause, No. 6.

W. A. Cooper, Chairman of the Committee on Church Relations and Bible Cause, moved that Report No. 5 be taken from the Calendar and put upon its immediate passage. The rules were suspended and the report was adopted, as follows:

Report No. 5 on Church Relations adopted

COMMITTEE ON CHURCH RELATIONS AND BIBLE CAUSE, REPORT NO. 5

Your committee had before it the report of the Commission on Church Union. We gave it careful and prayerful consideration and report as follows:

1. We express ourselves as most favorable to closer cooperation with the United Brethren Church. We hold that

Church in very high esteem in the Master's name. Our doctrine and polity are closely akin and our historic relation to them is full of spiritually laden memories.

They have borne testimony to a living experience in Christ and proclaimed an atonement sufficient for all men.

2. We request the College of Bishops and empower them to appoint a committee to negotiate with the United Brethren Church when that Church may appoint a similar one to treat with us.

W. A. COOPER, *Chairman;*
J. A. B. FRY, *Secretary.*

The list of Special Committees was called. F. P. Culver, clerical delegate from the Central Texas Conference, presented the report from the Sifting Committee appointed yesterday, which report was adopted, as follows:

Report of Sifting Committee adopted

Your Committee on Sifting the Calendar makes the following report:

We recommend that for the present the Conference go forward with the regular Calendar, as progress is now being made, and that the chairman of any committee, when his report is called, shall have the right to exchange places with any other of his reports on the Calendar.

F. P. CULVER, *Chairman;*
W. ASBURY CHRISTIAN, *Secretary.*

Secretary Watkins was recognized and read the following resolution, which was adopted by a standing vote:

Greetings to D. M. Smith

Be it resolved by the General Conference of the Methodist Episcopal Church, South, now in session at Memphis, Tenn., That we send greetings to our Publishing Agent Emeritus, Mr. D. M. Smith, who for a number of years has been confined to his home, expressing our sincere sympathy and earnest prayers for his recovery, and our appreciation of his service to the Church.

CHARLES D. BULLA, MARTIN E. LAWSON,
JAMES A. ANDERSON, CHARLES H. IRELAND,
W. P. KING, W. ASBURY CHRISTIAN,
J. S. FRAZER, B. F. LIPSCOMB,
W. R. ODELL, S. L. DOBBS,
W. P. FRED, R. E. L. MORGAN.

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James Kilgore, clerical delegate from the Texas Conference, asked permission to present a matter of importance relating to Southern Methodist University. Permission was given, and the following nominations were approved:

Trustees for S. M. U.

TRUSTEES FOR SOUTHERN METHODIST UNIVERSITY

To the General Conference of the Methodist Episcopal Church, South, assembled in Memphis, Tenn., May, 1926.

Inasmuch as the charter of Southern Methodist University provides for the election of trustees at large for this institution by the General Conference, we present the following names: W. W. Fondren, Houston, Tex.; Joseph E. Cockrell, Dallas, Tex.; Bishop John M. Moore, Dallas, Tex.; E. Gordon Perry, Dallas, Tex.; Lynn P. Talley, Dallas, Tex.; W. D. Bradfield, Dallas, Tex.

Respectfully submitted.

CHARLES C. SELECMAN,
J. KILGORE,
J. W. MILLS,
R. G. MOOD.

R. A. Clark, clerical delegate from the Memphis Conference and Chairman of the Commission on Budget, moved to suspend the rules and to put Report No. 2 of the Budget Commission upon its immediate passage. The rules were suspended. W. A. Cooper, clerical delegate from the Florida Conference, moved to amend by providing that out of the amount assessed for the Federal Council of the Churches of Christ in America the expenses of our members on Federal Council Commission be paid. The amendment prevailed.

The report, as amended, was adopted, as follows:

Report No. 2 on Budget adopted

COMMISSION ON BUDGET, REPORT NO. 2

We beg leave to report as follows:

Upon careful estimates of the work and plans of the Federal Council of the Churches of Christ in America, with which our Church has been associated in the past, we have deemed it proper, in consideration of the other interests of our Church, to add to the budget for the next quadrennium the sum of $10,000 annually, to be collected with the other assessments.

It is understood that the expenses of our members serving on Federal Council Commissions shall be paid out of this assessment. This will make the total assessment for all purposes $2,130,000 annually, instead of $2,120,000.

Respectfully submitted. ROBERT A. CLARK, *Chairman;*
H. LYNN WADE, *Secretary.*

R. A. Clark, Chairman of the Commission on Budget, presented a resolution, which was adopted, as follows:

Asbury Memorial Fund

RESOLUTION FROM COMMISSION ON BUDGET

Resolved, That the Treasurers of the General Conference expense fund be requested to pay the unpaid balance on the Asbury Memorial Fund. ROBERT A. CLARK, *Chairman;*
H. LYNN WADE, *Secretary.*

Report No. 3 of the Commission on Budget was presented and went to the Nonconcurrence Calendar:

Arthur J. Moore, clerical delegate from the West Texas Conference and Chairman of the Special Committee on the Spiritual State of the Church, moved to suspend the rules to hear a report from the committee. The motion did not prevail.

Report No. 2 of the Committee on Sunday Schools was taken from the Calendar and read. Andrew Sledd, clerical delegate from the Alabama Conference, for the committee, offered amendments, and moved the incorporation of these amendments in the report. The report, with the incorporated amendments, was adopted, as follows:

Report No. 2 on Sunday Schools adopted

COMMITTEE ON SUNDAY SCHOOLS, REPORT NO. 2

Your committee had before it a joint memorial from the General Sunday School Board and the General Board of Missions touching the revision of paragraph 392 of the Discipline of 1922, and after due consideration and amendment we recommend concurrence in the following report:

Amend paragraph 392 (1) by striking out the words "and social service" in lines 2, 4, and 8, and the word "and" in line 3, and inserting the word "to" in its place, so that the paragraph when amended will read:

"¶392 (1) Let every Sunday school be regarded as a mis-

Report No. 2 on Sunday Schools adopted

sionary organization to promote education in missions; and let the superintendent, after consultation with the pastor, appoint annually a committee which shall have special responsibility for the promotion of instruction and training in missions."

Amend paragraph 392 (2) by striking out the words "and social service" in line 3, and by striking out the remainder of the paragraph after the word "missions" in line 5, and inserting the words, "jointly approved by the General Board of Missions and the General Sunday School Board; or a special for the promotion of the Sunday school work under the General Sunday School Board in missionary areas at home and abroad." So that the paragraph when amended will read:

"(2) Let one Sunday in each month, preferably the fourth, be observed as Missionary Day, and let the offering taken on this day, as the Workers' Council may elect in advance, be a special for missions jointly approved by the General Board of Missions and the General Sunday School Board; or a special for the promotion of Sunday school work under the General Sunday School Board in missionary areas at home and abroad."

And also to amend Chapter XII., Section I., by adding a paragraph which shall be known as ¶378, and which shall read as follows:

"The General Sunday school Board, in harmony with the provisions of ¶365, Item (3), shall have authority to enter into agreements with Conference Sunday School Boards in accord with the policies of the General and Annual Conference Sunday School Boards whereby an Annual Conference Sunday School Board may employ a Sunday School Extension Secretary working in the rural and missionary areas of the Conference. When such agreement is reached and the Conference Sunday School Board has employed a Sunday School Extension Secretary, then one-half of the Missionary Day offering from the Sunday school shall be devoted to the promotion of Sunday school work in the missionary areas of the Conference and one-half to the promotion of Sunday school work in the foreign fields until the budget authorized by the Conference Board for this work in the Conference and the budget authorized by the General Sunday School Board for Sunday school work in the foreign fields shall have been provided. All funds raised for missions on Missionary Day in the Sunday school in excess of the budget for the home and foreign Sunday School Extension Work shall go to the general missionary work of the Church. To conserve the results of the work of the Sunday school extension and rehabilitation in home mission areas, the Board shall have authority to cooperate with the General Board of Missions in securing pastoral supervision of the newly organized charges under the provisions of ¶477 of the Discipline."

Report No. 2 on Sunday Schools adopted

Also change the following paragraphs of the Discipline to conform to the act by the omission of the words "and social service" in each case, to-wit:

1. ¶365, Item II, which now reads, "To provide for education in missions and social service in all our Sunday Schools"; which will then read, as amended, "To provide for education in missions in all our Sunday schools."

2. ¶398, line 3 and again, line 5, which now reads, "It shall be the duty of the preacher in charge to see that a Committee on Missions and Social Service is appointed in each Sunday school, that one Sunday in each month is observed as Missionary and Social Service Day, and that an offering is taken on that day, in accordance with the provisions of ¶392," which will then read, as amended: "It shall be the duty of the preacher in charge to see that a Committee on Missions is appointed in each Sunday school, that one Sunday in each month is observed as Missionary Day, and that an offering is taken on that day," etc.

ANDREW SLEDD, *Chairman;*
W. ASBURY CHRISTIAN, *Secretary.*

Report No. 3 of the Hospital Board was read. C. C. Jarrell, clerical delegate from the North Georgia Conference, moved an amendment to paragraph 536, providing that the Board shall have power to fill vacancies. The amendment was accepted. The report as amended was adopted, as follows:

COMMITTEE ON HOSPITALS, REPORT NO. 3

Report No. 3 on Hospitals adopted

Your committee has considered a memorial from the General Hospital Board proposing a chapter in the Discipline to be numbered XIX. and defining the duties and responsibilities of the General Hospital Board. This report covers Section I. of the memorial, which is as follows:

CHAPTER XIX

GENERAL HOSPITAL BOARD

SECTION I

Constitution of the General Hospital Board

¶534. The Methodist Episcopal Church, South, recognizes its obligation to relieve human distress in the name of the

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Lord Jesus, who "went about doing good and healing all manner of diseases." Accordingly, the Church believes that hospitals should be established and maintained by our denomination for the care of the sick and wounded. For promoting this cause, let the following provisions and regulations be made:

¶535. There shall be a Board to be known as the General Hospital Board of the Methodist Episcopal Church, South. This Board shall consist of fifteen members, to be constituted as follows: There shall be six clerical and seven lay members elected by the General Conference, on nomination of the General Conference Committee on Hospitals; a Bishop appointed by the College of Bishops; and the General Secretary of the Board. These shall constitute the General Hospital Board until their successors are elected and seated. Eight members shall constitute a quorum.

¶536. All vacancies caused by death, resignation, or otherwise, during the interval between General Conferences, shall be filled by the Board, the members so elected to serve until the ensuing General Conference, except that the College of Bishops shall fill the vacancy in case the Episcopal member of the Board should be removed by death, resignation, or otherwise. Two unexcused absences from the regular annual sessions of the Board may cancel membership on the Board. The Board shall have power to fill all vacancies *ad interim*, including that of the General Secretary.

¶537. The work of the General Hospital Board shall be conducted under such rules and regulations as may be prescribed from time to time by the General Conference. Under the provisions of the charter granted by the State of Georgia to Warren A. Candler, Charles C. Selecman, and others, and approved on July 8, 1922, and amended July 23, 1924, or such other charter as may be hereafter granted, the Board shall have power to contract and to be contracted with, to sue and to be sued, to receive and to apply donations, devises, and bequests, to own, buy, and sell real estate, and to do all other things required in the charter and subject to the provisions of the charter under which the Board operates.

¶538. The Board is empowered to study the hospital situation in the Church; to make surveys with a view to locating institutions wisely; to create literature; to devise plans for promoting the hospital movement throughout the connection, and to assist in locating, building, and financing hospitals.

¶539. Upon the call of the General Secretary, the Board shall meet as soon as practicable after its election and shall organize by electing from its membership a President, two

Vice Presidents, a Recording Secretary, and a Treasurer; provided that the Recording Secretary and the Treasurer need not be members of the Board.

Report No. 3 on Hospitals adopted

¶540. The General Secretary shall be elected by the General Conference, and shall serve for a term of four years. His salary shall be fixed and paid by the Board.

¶541. The General Secretary shall be the executive officer of the Board. He shall conduct its correspondence, carry out its decisions, and execute its policies. He shall travel throughout the connection in the interests of the work, visiting Conferences and hospitals. He shall report annually to the Annual Conferences and to the General Hospital Board, and quadrennially to the General Conference. He shall reside where the Board is located.

¶542. The Board shall determine what departments shall be created for carrying on its work and what other salaried officers, in addition to the General Secretary, may be necessary for office and field administration. The Board shall prescribe their duties and fix their support.

¶543. The Board shall appoint an Executive Committee of such number as it may determine and commit to it such duties as it may see fit. The Executive Committee shall keep a record of all its proceedings and submit the same to the Board.

¶544. The work of the Board shall be carried on through appropriations by the General Conference. It shall be the duty of the Board, through its General Secretary, to indicate to the Commission on Budget the amounts that will be needed annually for the work of the Board.

¶545. The Board shall be located at Atlanta, Ga., as provided in its charter. The Board shall meet annually at such times and places as it may itself determine, and oftener if necessity should require.

¶546. The Board may from time to time adopt by-laws for the regulation of its affairs not inconsistent with its charter or with General Conference legislation.

¶547. It shall be the policy of the Board to encourage and promote the hospital movement, rather than to own and operate hospitals in its own name. Such hospitals as are essentially connectional in character may be owned and operated by the Board in such manner as it may think best. Where it seems best to the Board and to an Annual Conference, the Board may assume ownership of an institution and operate the same until such time as it may seem best to the Board and to the Annual Conference for that institution to be transferred to Annual Conference ownership and control. In like manner the Board may initiate a hospital enterprise with

a view to transferring it ultimately to Annual Conference ownership and control. No hospital enterprise shall be undertaken in the bounds of an Annual Conference without the consent, authority, and support of that Conference, except that an institution distinctly connectional in character may be undertaken by the General Board on its own motion.

We recommend concurrence.

CHARLES C. JARRELL, *Chairman;*
ALBERT ANDERSON, *Secretary.*

Arthur J. Moore, Chairman of the Committee, submitted a report from the Special Committee on the Spiritual State of the Church, for reference to the Calendar. F. P. Culver, clerical delegate from the Central Texas Conference, having previously voted against suspending the rules for the hearing of this report, now moved to reconsider that action. The motion prevailed by a vote of 219 for to 84 against. Arthur J. Moore moved that the rules be suspended to consider the report. L. E. Heath, lay delegate from the South Georgia Conference, moved a substitute, which was ruled out of order. The rules were suspended and the report presented.

The tellers reported the result of the ballot for Book Editor and Editor of the *Methodist Quarterly Review* as follows: Votes cast, 362; necessary to elect, 182.

G. T. Rowe elected Book Editor and Editor of *Review*

G. T. Rowe received 200 votes; W. S. Hammond, 137; P. B. Wells, 5; W. A. Christian, 4; R. H. Bennett and W. S. Henry, 2 each; R. A. Meek, T. H. Lipscomb, E. B. Chappell, W. J. Young, H. T. Carley, J. D. Hammond, J. W. Miller, J. W. Moore, J. A. Burrow, R. E. L. Morgan, W. G. Cram, and Andrew Sledd, 1 each.

Gilbert T. Rowe, having received a majority of the votes cast, was declared elected.

Arthur J. Moore read the report of the Special Committee on the Spiritual State of the Church. T. D. Ellis, clerical delegate from the South Georgia

Conference, moved the adoption of the report. The report was unanimously adopted, as follows:

Report on Spiritual State of the Church adopted

REPORT OF THE COMMITTEE ON THE SPIRITUAL STATE OF THE CHURCH

Your committee have carefully examined the several papers which were referred to us: Sections of the Episcopal Address, resolution signed by Bascom Anthony and A. J. Lamar, a recommendation from Trinity Methodist Episcopal Church, South, Los Angeles, and a paper presented by R. P. Shuler and L. N. Stuckey. In the judgment of your committee, all of these papers call for a statement and reaffirmation of our loyalty to the time-honored and universally accepted doctrines of our Church. In the report herein submitted we have embodied the essential points contained in all of these papers.

The spiritual state of the Church should be our chief concern, for only as we preserve the integrity of the faith once delivered to the saints and safeguard the ideals of our holy religion will the Church continue to receive the Divine favor and be the instrument of God's power in the evangelization of a sinful world.

We would direct the mind of the Church to those things which make for peace and harmony and that unite our people in the bonds of brotherly affection. As we face a new quadrennium, let it be our prayer and purpose to give ourselves with all diligence to the work of the kingdom of our Christ, losing sight of all unworthy considerations and devoting ourselves to the things which are vital and essential to the success and highest usefulness of our Church.

Our bishops, in their address to this Conference, have set forth the doctrinal standards of our Church in clear and unmistakable terms. There can be no doubt as to what we as Methodists believe and what our preachers should proclaim. As a part of our report we beg to quote the following paragraphs from the Bishops' Address concerning "our faith," as well as the dangers of the hour and the remedies they suggest:

"Holy Scriptures supreme and inspired by the Holy Ghost announcing the rule of life, of doctrine, of morals, from which we learn that there is one living and personal God, our Father, whose nature is spirit, light, love; almighty and infinite in all his perfections, who in wisdom, justice, and mercy is above all, and through all, and in all, and who fills, preserves, and governs the universe which he created; that there is one only-begotten Son of God, our Lord and Saviour Jesus Christ, God of God, Light of Light, very God of very God, who be-

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fore all worlds was with the Father, who in the fullness of the time was conceived by the Holy Ghost, and was born of the Virgin Mary, in whose two whole and perfect natures dwelleth all the fullness of the Godhead bodily, who was the brightness of God's glory and the express image of his person; who for us men and for our salvation, sinners though we all are, died for our sins, the just for the unjust, neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved; who did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven and there sitteth on the right hand of the Majesty on high; to whom all authority in heaven and on earth is given for the establishing and perfecting of the kingdom of God; that there is one Holy Ghost, very and eternal God, who convicts men of sin, and of righteousness, and of judgment, who leads all men willing to be led to repentance toward God, faith in our Lord Jesus Christ, and to loving obedience and willing service, who himself bears witness with our spirit that we are the children of God, and offers those children the power to rise to the measure of the stature of the fullness of Christ. This inspired record teaches us also that God is no respecter of persons, but will have all men to be saved, and to come into the knowledge of the truth, excluding not one who does not by willful resistance of his gracious influence exclude himself, that those who by faith respond to the love of God in Christ Jesus are born again, become partakers of the divine nature, and are sanctified in spirit and soul and body.

"Authoritatively in this inspired record is proclaimed the moral law which our Lord confirmed and perfected as the eternal and immutable rule of life, his commandments, which if we love him we will keep. There also is to be found the fact that good and evil have eternal consequences, and that all must appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

"In brief, this is the mold of doctrine whereunto worldwide Methodism has been delivered, and to which to this day it is authoritatively committed.

"We have been alarmed because in some instances men have applied for admission into our ministry or into full connection in our Conferences, who have confessed that they do not agree with us in doctrine. In addition, there are some men in our ministry who dissent from points most surely believed by us. In the case of the former the Conferences have wisely declined to receive the applicants, for there is no proper place

Report on Spiritual State of the Church adopted

among us for those who do not believe our authoritative standards. This action is not due to a certain narrowness, certainly not to the denial of right of any man who possesses the ability to think for himself, and bearing his own responsibility to God, to reach his own conclusions. Liberty to think is allowed. The right of any man to think cannot by State or Church be denied or abridged. The fortress of thought is impregnable. The question with us is wholly different. Can the man who asks admission into our ministry that he may preach another gospel find among us a fruitful field of service? The world is wide and full of organizations constituted for the proclamation of every human vagary. An organization with beliefs congenial to any man can be found. He can find a home and a field. In our ministry there is no place for the man who denies our faith. Miserable indeed and mischievous must be the man who is with us and not of us."

We earnestly request that our Annual Conferences, the Connectional Boards, Trustees of our educational institutions, editors of all our Church literature, and all other responsible officers of our Church guard with care our doctrinal standards, that the integrity of our faith may be preserved and the spiritual life of our people promoted.

In the sections of our Bishops' Address on "Prevalent Worldliness" and "Dangers and Remedies" your attention is directed to things that hinder the development of the spiritual life of our people and which also give the means for correcting such evils. While we believe that the heart of our Church is sound, we recognize, as our General Superintendents have pointed out, that there are things within as well as without the pale of the Church which tend to weaken its spiritual life and destroy its highest usefulness. We therefore call upon all ministers and laymen to guard against all sinister influences, false doctrines, and compromises which would result in loss of faith and purity of life.

We have reason for great thanksgiving for the successes with which God has blessed our efforts during the past quadrennium. Revivals have been characteristic of our work throughout this period, resulting in a net gain of approximately 250,000 members to our Church.

We call our entire membership to earnest and continued prayer that God may bless our beloved Church with a great spiritual revival. The evangelistic note has sounded clear and strong through our whole history, and in this hour of world confusion may we give it renewed emphasis. With our doctrines of sin and repentance, of regeneration and the witness of the Spirit, let us devoutly pray that, under the leadership of the Holy Ghost, God will give us a revival of power

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that will sweep throughout the bounds of our entire Church, turning back the tides of skepticism and worldliness, healing all of our divisions, and resulting in the salvation of untold multitudes. To this task may we dedicate our best; and as we go forward, may our God lift up within our souls the light of the morning, and strengthen us by the might of his power.

C. W. TADLOCK, *Chairman;*
ARTHUR J. MOORE, *Secretary.*

G. W. Read, clerical delegate from the North Alabama Conference, moved that the report be published in the Discipline. The motion was laid on the table. Frank S. Onderdonk explained that, while the delegates from the Missions of the Church had no vote, they were in hearty sympathy with the report just passed. Paul B. Kern, clerical delegate from the East Oklahoma Conference, suggested that our Church papers give wide publicity to the report.

Personnel of Board of Missions

The Committee on Missions asked permission to present their report nominating members of the General Board of Missions. On motion of R. G. Mood, clerical delegate from the North Texas Conference, the request was granted. The Report of the Committee on Missions was read and adopted, as follows:

COMMITTEE ON MISSIONS, REPORT NO. 7

Your committee appointed to nominate the members of the Board of Missions for the ensuing quadrennium, report as follows:

We nominate for President of the Board Bishop W. B. Beauchamp.

We nominate for Vice President P. D. Maddin.

We nominate for Managers one from each Annual Conference, thirteen of whom are women, thirteen laymen, and twelve traveling preachers, as follows: Alabama, O. S. Welch; Arizona, C. Raymond Gray; Baltimore, Mrs. T. J. Copeland; Central Texas, W. Erskine Williams; Denver, A. P. Harley; East Oklahoma, M. L. Butler; Florida, W. F. Dunkle; Holston, L. M. Thomas; Illinois, C. C. Markham; Kentucky, David Davies; Little Rock, E. R. Steel; Louisiana, J. G.

Personnel of Board of Missions

Snelling; Louisville, Mrs. W. J. Piggott; Memphis, Mrs. C. W. Nichols; Mississippi, G. L. Harrell; Missouri, Robin Gould; New Mexico, Mrs. K. C. Childers; North Alabama, Ira F. Hawkins; North Arkansas, O. E. Goddard; North Carolina, F. S. Love; North Georgia, Mrs. Luke G. Johnson; North Mississippi, John W. Kyle; North Texas, W. B. Hamilton; Northwest, Mrs. E. J. Harper; Northwest Texas, Mrs. Nat G. Rollins; Pacific, Nathan Newby; St. Louis, Louis Boeger; South Carolina, A. J. Cauthen; South Georgia, Mrs. E. P. Peabody; Southwest Missouri, Mrs. Fred A. Lamb; Tennessee, J. J. Gray, Jr.; Texas, Mrs. J. W. Mills; Upper South Carolina, Mrs. D. N. Bourne; Virginia, Mrs. Lee Britt; West Oklahoma, Mrs. R. E. L. Morgan; West Texas, M. A. Childers; Western North Carolina, J. F. Shinn; Western Virginia, H. L. Clay.

Respectfully submitted,

BASCOM ANTHONY, *Chairman;*
W. ERSKINE WILLIAMS, *Secretary.*

W. Asbury Christian, clerical delegate from the Virginia Conference, presented a resolution providing for three daily sessions of this Conference, and moved a suspension of the rules. The motion did not prevail.

Personnel of Committee on Appeals

Report No. 3 of the Committee on Itinerancy was taken from the Calendar. B. F. Lipscomb, clerical delegate from the Virginia Conference, acting under the resolution passed earlier in the session, substituted Report No. 11 of the Committee for Report No. 3. Report No. 11 was read and adopted, as follows:

COMMITTEE ON ITINERANCY, REPORT NO. 11

Your committee makes the following nominations for the Committee of Appeals for the ensuing quadrennium, to hold office until their successors are elected:

Clerical: W. W. Peele, W. E. Arnold, C. A. Spragins, I. P. Martin.

Lay: E. R. Malone, B. H. Hiner, M. E. Lawson.

We recommend concurrence.

B. F. LIPSCOMB, *Chairman;*
W. F. DUNKLE, *Secretary.*

Report No. 6 of the Committee on Itinerancy was taken from the Calendar. A minority report was also read. W. P. King, clerical delegate from the North Georgia Conference, moved to substitute the minority report for the majority report.

Ballot for Editor of *Christian Advocate*

At this point in the proceedings the tellers reported the result of the ballot for the election of the Editor of the *Christian Advocate* as follows: Votes cast, 374; necessary to elect, 188.

Alfred F. Smith elected Editor of *Christian Advocate*

A. F. Smith received 270 votes; Charles Brooks, 38; W. S. Hammond, 14; M. E. Lazenby and W. H. Nelson, 11 each; T. H. Lipscomb, 6; R. H. Bennett and P. E. Riley, 4 each; I. P. Martin, 3; R. P. Shuler, M. S. Clark, R. A. Meek, and A. C. Millar, 2 each; G. B. Winton, W. A. Shelton, A. J. Weeks, J. A. Burrow, and J. L. Neill, 1 each.

Alfred Franklin Smith, having received a majority of the votes cast, was declared elected.

Ballots were prepared for the election of Sunday School Editor, and the tellers retired to count the votes.

Consideration of Report No. 6 of the Committee on Itinerancy was resumed. W. P. King, clerical delegate from the North Georgia Conference, F. S. Onderdonk, clerical delegate from the Texas Mexican Mission, Jackson B. Cox, clerical delegate from the Mexico Conference, and F. P. Culver, clerical delegate from the Central Texas Conference, spoke to the report. W. A. Cooper, clerical delegate from the Florida Conference, moved a substitute for the whole matter. The substitute did not prevail. T. F. Temple, lay delegate from the Central Texas Conference, moved the previous question, and the motion prevailed. B. F. Lipscomb, Chairman of the Committee, closed the debate for the majority report. The minority report was adopted, as follows:

Report No. 6 on Itinerancy (minority) adopted

COMMITTEE ON ITINERANCY, REPORT NO. 6

(Minority Report)

We, a minority of the Committee on Itinerancy, having considered Report No. 6, respectfully dissent from the ma-

Report No. 6 on Itinerancy (minority) adopted

jority of the committee, and recommend concurrence, as follows:

In Chapter III., Section IV., paragraph 146, line 5, follow the words "administer baptism" with the words "and sacrament of the Lord's Supper," so that the amended paragraph shall read as follows:

"*Question.* What are the duties of preacher who has the charge of a circuit, station, or mission?

"¶146, *Answer* 1. To preach the gospel (¶¶677, 680, and 681), to celebrate the rite of matrimony, provided it does not conflict with civic laws, in the absence of an elder or bishop to administer baptism and the sacrament of the Lord's Supper with the understanding that no permanent powers of ordination are conferred until the same shall be granted by the laying on of hands after he shall have met the disciplinary requirements, and in the absence of the presiding elder or bishop to control the appointment of all services to be held in the Churches in his charge. (¶718.) Unordained preachers in charge shall have authority to celebrate the rite of matrimony only within their own pastoral charge, provided it does not conflict with civil laws."

W. H. WISEMAN, B. W. CROUCH,
S. P. CRESAP, MRS. R. E. L. MORGAN,
A. M. MAYO, H. F. LEWIS,
W. B. RICKS, FORNEY HUTCHINSON.

Collection for pages and clerks

A freewill offering amounting to $200 was taken for the young ladies who had served as pages and information clerks. Later on during the session C. C. Grimes rose to a question of privilege and stated that the pages desired to express their thanks and appreciation and to request that the money go to the Hospital at Changchow, China.

R. G. Mood, clerical delegate from the North Texas Conference, moved that when we adjourn it be to meet at 3:30 P.M. W. Asbury Christian, clerical delegate from the Virginia Conference, moved as a substitute that we meet at 8 P.M. V. C. Curtis, clerical delegate from the North Mississippi Conference, moved the previous question. The motion prevailed. The substitute did not prevail. The motion for a session at 3: 30 P.M. prevailed.

The tellers reported the result of the ballot for

Ballot for Sunday School Editor

Sunday School Editor as follows: Votes cast, 373; necessary to a choice, 187.

E. B. Chappell elected Sunday School Editor

E. B. Chappell received 320 votes; W. G. Henry, 17; J. S. French and O. T. Cooper, 4 each; E. Hightower and E. M. Glenn, 3 each; C. D. Bulla and J. L. Neill, 2 each; J. M. Glenn, R. A. Meek, J. A. Burrow, V. A. Godbey, A. Frank Smith, P. B. Wells, C. A. Bowen, A. J. Weeks, T. C. Ragsdale, T. H. Lipscomb, and W. T. Whiteside, 1 each.

E. B. Chappell, having received a majority of the votes cast, was declared elected.

Ballots were prepared for Secretary of the General Board of Church Extension, and the tellers retired to count the votes.

Report No. 3 of the Committee on Sunday Schools was taken from the Calendar, read, and adopted, as follows:

Report No. 3 on Sunday Schools adopted

SUNDAY SCHOOL COMMITTEE, REPORT NO. 3

Your committee had before it a memorial from the General Sunday School Board touching the revision of paragraphs 367 and 365 (10) of the Discipline of 1922, and, after due consideration and amendment, recommend concurrence in the following report:

1. Amend paragraph 367 by placing a period after the word "curriculum" in line 6, eliminating the words "whose duty it shall be to recommend to the Board all courses provided for in ¶365 (5)," in lines 6, 7, and 8, and substituting in their places the following sentences: "It shall be the duty of this committee to consider such matters in regard to the Sunday School Curriculum, as defined in ¶365 (5), as the Sunday School Editor and the General Secretary may jointly bring before it and to make such recommendations to the Editor and General Secretary as it may agree upon. Care shall be exercised by the Sunday School Editor that all material accepted shall be conformed to our existing and established standards of doctrine as stated in the Discipline."

The paragraph when amended will read:

"The Sunday School Editor and such assistant editors as he may designate, the General Secretary, the officers in charge of leadership training, department superintendents, and such other persons as the Board may elect shall constitute a Committee on Curriculum. It shall be the duty of this committee to consider such matters in regard to the Sunday School Curriculum, as defined in ¶365 (5), as the Sunday School Editor and the General Secretary may jointly bring before it, and to make such recommendations to the Editor and the General Secretary as it may agree upon. Care shall be exercised by the Sunday School Editor that all material accepted shall be conformed to our existing and established standards of doctrine as stated in the Discipline."

Report No. 3 on Sunday Schools adopted

2. Amend paragraph 365 (10) by striking out "A Department of Intermediate-Senior Work, a Department of Young People's and Adult Work (or a Department of Young People's Work and a Department of Adult and Home Work)," and inserting the following: "A Department of Intermediate, Senior, and Young People's Work, a Department of Adult Work, and a Department of Home and Parent-Teacher Work."

The paragraph when amended will read:

"10. To maintain a Department of Elementary Work, a Department of Intermediate, Senior, and Young People's Work, a Department of Adult Work, a Department of Home and Parent-Teacher Work, and a Department of School Administration, to determine the scope of the work of each department, and to provide for the several departments such supervision as it may deem necessary."

ANDREW SLEDD, *Chairman;*
W. ASBURY CHRISTIAN, *Secretary.*

Report No. 3 of the Committee on Conference Claimants, Finance, and Boundaries was taken from the Calendar, read, and adopted, as follows:

COMMITTEE ON CONFERENCE CLAIMANTS, FINANCE, AND BOUNDARIES, REPORT NO. 3

Report No. 3 on Conference Claimants, etc., adopted

Your committee has considered a memorial from the Commission on Budget asking that paragraph 335 of the Discipline be amended to read as follows:

"There shall be a Commission on Budget constituted as follows: Six ministers and seven lay members, none of whom shall be a member of any Connectional Board, to be nominated by the College of Bishops and elected by the General Conference.

"Vacancies occurring during the quadrennium shall be filled by the Commission.

"The General Secretary of each of the Boards having charge of interests for which assessments are made, or some one appointed by the Board to represent the Board, and one

Publishing Agent shall appear before the Commission to represent the interests for which they are responsible.

"The Commission elected at each General Conference may meet annually on the call of the President, and shall serve until the adjournment of the next succeeding Quadrennial General Conference.

"Eight members of the Commission shall constitute a quorum.

"The expenses of this Commission shall be paid by the Treasurer of the General Conference Expense Fund."

We recommend concurrence.

J. B. WINN, *Chairman;*
JOHN W. BARTON, *Secretary.*

Report No. 4 of the Committee on Conference Claimants, Finance, and Boundaries was taken from the Calendar, read, and adopted, as follows:

Report No. 4 on Conference Claimants, etc., adopted

COMMITTEE ON CONFERENCE CLAIMANTS, FINANCE, AND BOUNDARIES, REPORT NO. 4

Your committee has considered memorials from the Commission on Budget and the Central Texas Conference relating to the Conference Commission on Budget, and we recommend the following:

"There shall be in each Annual Conference a Commission on Budget, composed of five ministers and six lay members, none of whom shall be a member of any Conference Board. The five ministers and six laymen shall be elected at the first Annual Conference following the General Conference.

"The Chairman of each Conference Board or Commission, or some one appointed by the Board or Commission to represent the same, shall have opportunity to represent the claims of his Board or Commission before the Budget Commission.

"This Conference Commission on Budget shall serve for a quadrennium."

J. B. WINN, *Chairman;*
JOHN W. BARTON, *Secretary.*

Report No. 9 of the Committee on Conference Claimants, Finance, and Boundaries was taken from the Calendar, read, and adopted. as follows:

Report No. 9 on Conference Claimants, etc., adopted

COMMITTEE ON CONFERENCE CLAIMANTS, FINANCE, AND BOUNDARIES, REPORT NO. 9

Your committee has had before us the quadrennial report of the Board of Trustees. Certain recommendations were

Report No. 9 on Conference Claimants, etc., adopted

made in the report and these recommendations have been carefully considered by this Committee. These recommendations are as follows:

"In three instances in which bequests have been made to the Board of Trustees of the Methodist Episcopal Church, South, during the past quadrennium, the terms are more or less general and should be given direction by the General Conference. Therefore we, the Board of Trustees of the Church, most respectfully make the following recommendations, stating reasons therefore:

"In case of the bequest of the late T. C. Ellerbee, of North Carolina, the terms are not specific, but to 'the General Conference of the Methodist Episcopal Church, South.' The amount of this bequest on June 1, 1926, will be $1,179.02.

"After thoughtful deliberation, we respectfully recommend that this money be placed in the Superannuate Endowment Fund of the M. E. Church, South.

"In the will of the late P. F. Morgan, of Pulaski County, Va., the following words occur: 'I prefer that it (the money) be used by said Church (M. E. Church, South) for the support of an orphanage of said Church, but leave this to the sound judgment and discretion of the constituted authorities of the said Methodist Episcopal Church.'

"Supposing that the testator had in mind the Holston Conference Orphanage, at Greeneville, Tenn., in the bounds of his Conference, we therefore respectfully recommend that the General Conference direct this money to be paid to the said Holston Conference Orphanage. The amount of this bequest on next first day of June will be $2,054.73.

"A bequest of the late Miss Lula Gay Earhart, also of Pulaski County, Va., was made in the following terms: 'I give, devise, and bequeath all my personal property, money, notes, or other evidences of debt due me at the time of my death, to the poor, and to the Methodist Episcopal Church, South, to be equally divided between the poor and the said Church.' The amount of this bequest is $804.48.

"We respectfully recommend that the one-half of this bequest designed for 'the poor' be used for the benefit of poor children of Pulaski County, Va., in the Holston Orphanage at Greeneville, Tenn.

"We recommend that the one-half going to the 'Church' be held and used by the Board of Trustees of the M. E. Church, South, as an expense fund. This suggestion is made because the Board has no reserve funds with which to defend, or even investigate the value of bequests and to take steps to save bequests to the various causes for which they are made."

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Report No. 9 on Conference Claimants, etc., adopted

We recommend concurrence.

In this connection we recommend that the Conference vote its appreciation of the work of the Board of Trustees for their painstaking care to the duties assigned to them and the efficient management of each and every detail.

J. B. WINN, *Chairman;*
JOHN W. BARTON, *Secretary.*

Report No. 4 of the Committee on Hospitals was taken from the Calendar. D. H. Hotchkiss, clerical delegate from the Texas Conference, moved that the report be considered by paragraphs. The motion prevailed. The report was read and adopted, paragraph by paragraph.

While the report was pending the tellers reported the result of the ballot for Secretary of the General Board of Church Extension as follows: Votes cast, 371; necessary to a choice, 186.

T. D. Ellis received 245 votes; J. W. Mills, 102; J. W. Hunt, 5; J. R. T. Major and C. L. Brooks, 4 each; Frank Barrett, R. H. Bennett, and J. A. Baylor, 2 each; C. D. Bulla, H. H. Sherman, W. J. Sims, J. W. Perry, and C. W. Tadlock, 1 each.

T. D. Ellis, having received a majority of the votes cast, was declared elected.

L. H. Estes, clerical delegate from the Memphis Conference, moved that the ballot for the General Secretary of the Board of Missions be taken and sealed, and not counted until the afternoon session. The motion prevailed.

Consideration of Report No. 4 of the Committee on Hospitals was resumed. The report having been adopted paragraph by paragraph, it was now adopted as a whole, as follows:

Report No. 4 on Hospitals adopted

COMMITTEE ON HOSPITALS, REPORT NO. 4

Your Committee on Hospitals has carefully considered the memorial from the General Hospital Board proposing legislation for the Golden Cross Society and Annual Conference Hospital Board, and requesting that it be inserted in Chapter XIX. of the Discipline, as follows:

SECTION II

The Golden Cross Society

Report No. 4 on Hospitals adopted

¶548. The Golden Cross Society is hereby authorized as an Annual Enrollment of our members and adherents with a view to securing their interest in and support for the cause of hospitals. The Constitution of the Golden Cross Society is as follows:

¶549. The name of this movement shall be "The Golden Cross Society of the Methodist Episcopal Church, South."

¶550. The purpose of the Golden Cross Society shall be to promote the hospital work of the Church; and it shall be auxiliary to the General Hospital Board of the Methodist Episcopal Church, South.

¶551. Anyone desiring to aid needy and suffering humanity may be enrolled annually in the Golden Cross Society by the payment of $1. Those under fourteen years of age may be enrolled as Junior Members by the payment of twenty-five cents.

¶552. The Board is authorized to arrange an ascending scale of higher memberships for those who are able and willing to contribute more largely to the cause of hospitals.

¶553. The Annual Enrollment shall take place during Hospital Week and be completed as soon thereafter as possible. Hospital Week shall include the second and third Sundays in May. Members may be enrolled, however, at any time and place.

¶554. A local chapter of the Golden Cross Society shall be organized in every congregation.

¶555. The pastor shall appoint a Church Director of the Golden Cross, subject to confirmation by the first Quarterly Conference. The pastor and the director shall select a suitable committee and carefully organize the same for the work of the enrollment.

¶556. Every Sunday school, Epworth League, Missionary Society, and Board of Lay Activities shall be a recruiting station for the Golden Cross. The pastor, the lay leader, the Sunday school superintendent, president of the Epworth League, and president of the Woman's Missionary Society shall be recruiting officers of the Golden Cross; and they shall render the director and his committee all reasonable assistance in the work of the enrollment.

¶557. All funds raised by the Annual Enrollment in the Golden Cross Society shall be used for the erection, endowment, or support of hospitals having connection with patronizing Annual Conferences and indorsed by the General Hospital Board.

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Report No. 4 on Hospitals adopted

¶558. The Golden Cross button, as already adopted and in use by the Board, is hereby recognized as the official badge of the Society. The name, button, and general enrollment plans of the Golden Cross Society are hereby declared to be the property of the General Hospital Board. No institution inside or outside of the Methodist Episcopal Church, South, is authorized to use the same except by agreement with that Board. The Board is authorized to create literature, devise plans, and accumulate other material for the Golden Cross Enrollment and furnish the same to the officer or the institution authorized by the Annual Conference to direct the Golden Cross Enrollment.

¶559. (*a*) The enrollment shall be under the direction of the Annual Conference Hospital Board. A hospital under the control of the Conference may be authorized to promote for itself the enrollment. Such an institution shall apply to the General Hospital Board for Golden Cross material, and said material shall be furnished at reasonable cost. The hospital shall receive the entire proceeds of the enrollment.

(*b*) Where there is no hospital in an Annual Conference, the Conference shall, through its Hospital Board, promote the enrollment. The Conference Director of the Golden Cross, or, if there be no such officer, the Secretary of the Annual Conference Hospital Board, shall apply to the General Hospital Board for Golden Cross material, and the same shall be supplied by the General Hospital Board. The Conference shall see that the funds accumulating from the enrollment are sent to the General Hospital Board, as provided for in ¶567 until such time as the Conference may see fit to enterprise a hospital in its own territory.

(*c*) Where there is a hospital and it elects not to promote for itself the enrollment, the Annual Conference Hospital Board shall direct the same as in ¶559 (*b*), for the benefit of the hospital. In this case the funds arising from the enrollment shall be sent by the Conference Treasurer to the said hospital; and the cost of Golden Cross material used in the enrollment shall be charged against and paid by the hospital benefiting by the same.

¶560. Any Annual Conference may appoint a Conference Director of the Golden Cross to work within its bounds and promote the enrollment. If entire time is given to this work, the Conference shall provide a support for such officer.

¶561. Each presiding elder shall appoint a District Director of the Golden Cross, subject to confirmation by the District Conference.

Report No. 4 on Hospitals adopted

SECTION III.

The Annual Conference Hospital Board

¶562. Each Annual Conference, at the session next succeeding the General Conference, shall constitute for the quadrennium a Conference Hospital Board composed of one lay member from each presiding elder's district and an equal number of traveling preachers to be selected without regard to district lines; *provided, however*, that no Conference shall have a Board of less than six members, composed of an equal number of lay and clerical members. Vacancies in the Board shall be filled by the Conference. Two consecutive unexcused absences from the sessions may cancel membership in the Board. Under the provisions of this chapter, and in harmony with the policies of the General Hospital Board, the Conference Board shall have power to determine the scope of its operations.

¶563. The Board shall organize by the selection of a Chairman, a Vice Chairman, a Secretary, a Treasurer, and an Executive Committee; *provided*, that a majority of members shall be present at the organization meeting. Meetings of the Board shall be held annually during the sessions of the Conference, but a meeting may be called at any time by the Executive Committee. The Executive Committee shall transact the business of the Board between its meetings, but its actions shall be subject to the approval of the Board. The Chairman of the Board shall be a member of the Executive Committee and shall be its Chairman. A majority of the committee shall constitute a quorum.

¶564. The Board is authorized, with the consent of the Conference, to employ an Executive Secretary, who shall be the Conference Director of the Golden Cross Society. He shall have general supervision of the work committed to the Board, under such regulations as the Board may adopt. Funds to meet the expenses of the Board shall be provided (*a*) through the regular Conference budget, (*b*) through any other available sources.

¶565. The Conference Board shall have oversight of the Golden Cross Enrollment throughout the Conference and under the General Hospital Board. The Board may ask the Conference to authorize a hospital belonging to the Church and patronized by the Conference to direct for itself the enrollment and receive all moneys raised by such effort. Such hospital shall apply to the General Hospital Board for Golden Cross material and the same shall be furnished at reasonable cost.

¶566. The Board shall assist in securing a proper ob-

Report No. 4 on Hospitals adopted

servance of Hospital Week; in using this week not only for enrollment in the Golden Cross, but, in bringing before our people the cause of hospitals, the nursing profession as a field of Christian service, and the call of the poor for surgical and medical attention.

¶567. The moneys contributed during the Golden Cross Enrollment shall be sent to the Conference Treasurer and by him remitted to the hospital for which they were raised. In case there is no hospital in the Conference the money shall be sent by the Conference Treasurer to the General Hospital Board; twenty per cent of these funds shall be the property of the General Hospital Board and eighty per cent shall be the property of the Annual Conference raising the same. The General Board may use said Conference funds as a loan fund to hospitals under such safeguards as it may see fit to employ. The funds are the property of the Annual Conference raising them and can be called for at any time by the Annual Conference and used for hospital purposes by giving reasonable notice to the General Board.

¶568. Where there is a hospital and it elects not to promote for itself the Golden Cross Enrollment, the Conference Board shall direct the enrollment, as in ¶559 (*b*), for the benefit of the hospital. In this case the funds arising from the enrollment shall be sent by the Conference Treasurer to said hospital; and the cost of Golden Cross material used in the Enrollment shall be charged against and paid by the hospital benefiting by the same.

¶569. The Conference Board shall advise the Conference in reference to locating, financing, erecting, and operating hospitals. They shall make a written report each year to the Annual Conference on the state of the work and the condition of such hospitals as may be in the bounds of the Conference.

Your committee recommends concurrence.

CHARLES C. JARRELL, *Chairman;*
D. H. HOTCHKISS, *Secretary.*

R. G. Mood, clerical delegate from the North Texas Conference, asked permission to present Report No. 11 of the Committee on Education out of its order. The permission was granted. The report was read. W. Asbury Christian, clerical delegate from the Virginia Conference, moved to substitute the name of R. E. Blackwell for that of W. H. Stansell on the General Board of Education. J. W. Mills, clerical delegate from the Texas Conference, made the point of order that the rule binds the committee, in nominating members of the various Boards for election by the General Conference, to the list of those submitted by the Annual Conference delegations. Bascom Anthony, clerical delegate from the South Georgia Conference, made the point of order that the rule which binds the committees does not bind the General Conference. The record giving the rule of nominations was read, and the amendment was declared to be in order. L. H. Estes, clerical delegate from the Memphis Conference, moved to extend the time to complete the matter under consideration. The motion prevailed. W. Asbury Christian joined in Bascom Anthony's point of order. G. T. Fitzhugh, lay delegate from the Memphis Conference, moved to lay the amendment on the table. The motion was lost by a vote of 81 for to 189 against. The amendment was adopted. The report as amended was adopted, as follows:

Personnel of General Board of Education

COMMITTEE ON EDUCATION, REPORT NO. 11

Your committee begs to submit the following nominations for the General Board of Education: Bishop Edwin D. Mouzon, Bishop James Cannon, Jr., Bishop Hoyt M. Dobbs; H. N. Snyder, Spartanburg, S. C.; D. O. Terrell, San Antonio, Tex.; R. E. Blackwell, Ashland, Va.; J. H. Reynolds, Conway, Ark.; R. G. Mood, McKinney, Tex.; R. L. Flowers, Durham, N. C.; G. W. Read, Birmingham, Ala.; Ivan Lee Holt, St. Louis, Mo.; J. S. Candler, Atlanta, Ga.; W. F. Quillian, Macon, Ga.; J. L. Clark, Fort Thomas, Ky.; Andrew Sledd, Decatur, Ga.; J. S. French, Bristol, Tenn.; Robert Selby, Hattiesburg, Miss.; R. J. Yoak, Fairmont, W. Va.; L. W. Duval, Ocala, Fla.; R. H. Wynn, Lake Charles, La.; C. H. Booth, Waco, Tex.; E. P. Puckett, Fayette, Mo.; J. E. Cockrell, Dallas, Tex.; H. H. Sherman, Nashville, Tenn.; C. C. Grimes, Memphis, Tenn.; Carl Hollis, Warren. Ark.; the General Secretary.

R. C. MOOD,
J. H. REYNOLDS,
B. H. MOSS,
J. A. B. FRY,
G. W. SARVER.

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Adjournment

L. H. Estes moved that we do now adjourn, and the motion prevailed. The doxology was sung, and the Conference stood adjourned with the benediction pronounced by Dr. W. I. Haven of the American Bible Society.

AFTERNOON SESSION

Pursuant to adjournment, the Conference convened at 3:30 P.M., Bishop Dobbs in the chair.

Devotional service

The Bishop announced and the Conference joined in singing Hymn 490, "Saviour, more than life to me." J. W. Price, clerical delegate from the South Brazil Conference, led in prayer, after which he read from Ephesians iv. The Conference sang Hymn 508, "Take the name of Jesus with you."

Minutes read and approved

The minutes of the morning's session were read and approved.

Bishop Dobbs resigned the chair to Bishop Boaz.

The roll of the Conferences was perfected by noting the following substitutions:

Substitutions noted

NORTH ALABAMA CONFERENCE.—*Clerical:* J. E. Morris, alternate, in place of W. E. Morris.

NORTH MISSISSIPPI CONFERENCE.—*Clerical:* J. B. Randolph, alternate, in place of T. H. Dorsey.

NORTH ARKANSAS CONFERENCE.—*Lay:* Mrs. Lucy Crites, alternate, in place of J. M. Williams.

A resolution was presented by W. A. Langley, clerical delegate from the Polish and Danzig Mission. Bishop Beauchamp was called on and made a brief statement concerning the state of things in that distressed and far-away land. The resolution was adopted, as follows:

RESOLUTION

Whereas the political situation in Poland at the present time is very critical; and whereas the clouds of war, both domestic and foreign, are fast gathering over that country; and whereas the safety of our missionaries there is not entirely assured because of these conditions; and whereas our central building in Warsaw, where our missionaries live, has been considerably damaged during the present revolution; therefore be it

Resolved: 1. That the General Conference cease from its business duties for a few moments in order to pray for the safety of our faithful missionaries, and for the peace of the people among whom they labor.

2. That the Secretary be instructed to send a cable message to our missionaries in Poland assuring them of our earnest prayers and abiding sympathy during these days of strife.

Prayer for Poland

In accordance with the resolution Bishop Boaz called on the Conference to stand, while Bishop Beauchamp led in prayer for Poland.

Ballot for General Secretary of Board of Missions

The tellers reported the ballot for General Secretary of the Board of Missions, as follows: Number of votes cast, 362; necessary to elect, 182.

W. G. Cram received 138 votes; C. C. Grimes, 59; J. W. Perry, 27; O. E. Goddard and J. W. Mills, 24 each; R. E. L. Morgan, 19; W. F. Dunkle, 15; Arthur J. Moore, 12; R. L. Russell, 11; W. W. Pinson, 10; E. H. Rawlings, 6; M. T. Plyler, C. W. Tadlock, and J. L. Neill, 3 each; W. A. Shelton, 2; J. W. Moore, C. C. Selecman, F. S. Onderdonk, George E. Booker, J. S. French, and Bascom Anthony, 1 each.

No election

No one having received a majority of the votes cast, there was no election.

Second ballot for Secretary of Board of Missions

A second ballot was taken, and the tellers retired to count the votes.

W. Erskine Williams, lay delegate from the Central Texas Conference, presented resolutions from the Committee on Missions.

T. D. Ellis, clerical delegate from the South Georgia Conference, moved to suspend the rules to receive Report No. 8 from the Committee on Church Extension. The rules were suspended. The report was read and adopted, as follows:

Report No. 8 on Church Extension adopted

COMMITTEE ON CHURCH EXTENSION,
REPORT NO. 8

Your Committee on Church Extension nominate for officers and members of the Board of Church Extension for the next quadrennium the following persons:

President, J. W. Johnson; Vice President, W. F. Boggess; Treasurer, J. Adger Stewart. Managers: James Thomas, J. H. Eakes, J. H. Wells, O. F. Williams, J. R. T. Major, W. L. Scarborough, M. H. Norton, J. W. Hunt, C. S. Wallace, E. E. McMillan, R. N. Allen, S. E. Allison, S. H. Meyer, M. A. Beeson, T. C. Ragsdale, E. B. Hawk, A. P. Lyon, W. J. Sims, Keith Snyder, J. A. Baylor.

T. D. ELLIS, *Chairman;*
M. H. NORTON, *Secretary.*

Report No. 15 of the Committee on Sunday Schools was taken up, under the suspension of the rules, read, and adopted, as follows:

Report No. 15 on Sunday Schools adopted

SUNDAY SCHOOL COMMITTEE, REPORT NO. 15

Your committee beg leave to submit the following nominations for the Sunday School Board during the next quadrennium:

Ex-officio members: E. B. Chappell, Editor; John W. Shackford, General Secretary.

Bishops: J. M. Moore, U. V. W. Darlington, W. B. Beauchamp.

Clerical: H. M. Canter, Baltimore Conference; C. H. Greer, Kentucky Conference; M. T. Haw, Missouri Conference; R. T. Webb, Western Virginia Conference; C. T. Talley, Texas Conference; I. C. Jenkins, Florida Conference; Henry M. Barton, New Mexico Conference; W. E. Morris, North Alabama Conference; W. M. Pearce, Northwest Texas Conference; J. H. Graves, South Carolina Conference; W. B. Ricks, Tennessee Conference· W. A. Christian, Virginia Conference.

Lay: J. T. Ellison, Alabama Conference; W. P. Few, North Carolina Conference; C. E. Hayes, Little Rock Conference; W. S. Holmes, Louisiana Conference; J. H. Ledyard, North Mississippi Conference; J. R. Pepper, Memphis Conference; A. E. Bonnell, East Oklahoma Conference; F. A. Carter, Holston Conference; Hiram Gardner, North Georgia Conference; J. D. Gardner, South Georgia Conference; L. B. Rogers, Western North Carolina Conference; Mrs. H. E. Jackson, West Texas Conference.

Respectfully submitted.

ANDREW SLEDD, *Chairman;*
W. ASBURY CHRISTIAN, *Secretary.*

J. B. Winn, clerical delegate from the Virginia Conference, moved a suspension of the rules to hear

Reports Nos. 17 and 18 of the Committee on Conference Claimants, Finance, and Boundaries. The rules were suspended. Report No. 17 was read and adopted, as follows:

Report No. 17 on Conference Claimants, etc., adopted

COMMITTEE ON CONFERENCE CLAIMANTS, FINANCE, AND BOUNDARIES, REPORT NO. 17

Your committee beg leave to nominate the following as the Board of Finance for the ensuing quadrennium:

Officers: Bishop W. F. McMurry, President; Senator X. P. Wilfley, Vice President; John W. Fristoe, Treasurer.

Bishops: W. N. Ainsworth, U. V. W. Darlington, S. R. Hay.

Clerical: R. A. Clark, Memphis Conference; Frank P. Culver, Central Texas Conference; James Kilgore, Texas Conference; D. F. Ellisor, Alabama Conference; T. S. Hamilton, Western Virginia Conference; W. A. Cooper, Florida Conference; J. T. Leggett, Mississippi Conference; H. E. Draper, West Texas Conference; C. W. Tadlock, St. Louis Conference.

Lay: S. P. Cresap, Nebraska City, Nebr.; Addison Maupin, Atlanta, Ga.; J. R. Dominick, Kansas City, Mo.; R. P. Brewer, Tulsa, Okla.; J. T. Catlin, Sr., Danville, Va.; W. Stackhouse, Marion, S. C.; G. W. Donaghey, Little Rock, Ark.; W. E. Brock, Chattanooga, Tenn.; W. G. Hardy, Winchester, Va.

Respectfully submitted, J. B. WINN, *Chairman;*
JOHN W. BARTON, *Secretary.*

Report No. 18 of the Committee on Conference Claimants, Finance, and Boundaries was read and adopted, as follows:

Report No. 18 on Conference Claimants, etc., adopted

COMMITTEE ON CONFERENCE CLAIMANTS, FINANCE, AND BOUNDARIES, REPORT NO. 18

Your committee nominated the following Board of Trustees of the Methodist Episcopal Church, South, for the ensuing quadrennium: A J. Lamar, John R. Stewart, Goodloe Cockrill, R. L. Kennedy, D. C. Scales, all of Nashville, Tenn., and W. H. Wiseman, of McKinnon, Tenn.

Respectfully submitted. J. B. WINN, *Chairman;*
JOHN W. BARTON, *Secretary.*

W. Erskine Williams, lay delegate from the Central Texas Conference, moved a suspension of the

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rules to hear the reading of resolutions from the Committee on Missions. The rules were suspended. The resolutions were read and adopted, as follows:

Resolutions on Centenary Commission

COMMITTEE ON MISSIONS, RESOLUTIONS ON CENTENARY COMMISSION

Your Committee on Missions, having before it the report from the Centenary Commission reviewing the work of the Commission from its initiation until the present time, and having fully considered the same, present the following resolutions:

Be it resolved: 1. That the Centenary Commission be discontinued.

2. That the records and uncollected pledges of the Centenary Commission be turned over to the Board of Missions as a continuing agency to collect and distribute Centenary funds.

3. That the Board of Missions be authorized to take such steps as may be necessary finally to liquidate all Centenary assets which are turned over to it by the Centenary Commission.

4. That the Treasurer of the Board of Missions be the Treasurer of the Centenary fund: *provided, however*, that the Board of Missions may designate an Assistant Treasurer to handle the Centenary business.

5. That, upon the adjournment of the General Conference, the Chairman of the Centenary Commission, W. B. Beauchamp, be authorized to employ a competent auditor to audit the books of the Centenary Commission, and that the Chairman of the Commission, the Directing Secretary (W. G. Cram), and the General Treasurer (John E. Edgerton), be constituted a committee of three to make final settlement of all Centenary accounts and to turn over all Centenary records and assets to the agency authorized by the General Conference to receive them.

BASCOM ANTHONY, *Chairman;*
W. ERSKINE WILLIAMS, *Secretary.*

H. L. Wade, clerical delegate from the North Arkansas Conference, submitted a resolution concerning membership on Quadrennial Boards and Commissions. Two amendments, one excepting the members of the Board of Trustees of the Methodist Episcopal Church, South, and another excepting the General Secretaries, were separately accepted.

M. H. Norton, clerical delegate from the Florida Conference, moved to lay the resolution on the table. The motion to lay on the table did not prevail. The resolution was then adopted, as follows:

Resolution on membership on General Boards

CONCERNING MEMBERSHIP ON GENERAL BOARDS

Be it resolved, That it is the sense of this General Conference that one person should not serve upon more than one Quadrennial Board or Commission at the same time; and that when one is appointed or elected to two or more such Boards or Commissions, he should immediately resign from all except one; *provided,* that this resolution does not apply to Trustees of the Church, Bishops, and those who are members *ex officio.*

H. LYNN WADE,
R. L. RUSSELL,
WILLIAM SHERMAN.

Reports Nos. 17 and 18 were received from the Committee on Revisals and placed on the Calendar.

The list of the Special Committees was called for reports. There were no reports.

Report No. 5 of the Committee on Hospitals was taken from the Calendar, read, and adopted, as follows:

Report No. 5 on Hospitals adopted

COMMITTEE ON HOSPITALS, REPORT NO. 5

Your committee had before it a resolution signed by H. C. Sprinkle, D. Atkins, Ashley Chappell, J. H. Barnhardt, and G. T. Rowe, asking the General Conference to recommend to the General Hospital Board the establishment of a hospital for tuberculosis patients at Asheville, N. C.

Your committee look with favor upon Asheville or its vicinity as a suitable location for such a hospital, but recommends that the resolution be referred to the General Hospital Board for consideration.

CHARLES C. JARRELL, *Chairman;*
D. H. HOTCHKISS, *Secretary.*

Report No. 4 of the Committee on Publishing Interests was taken from the Calendar, read, and adopted, as follows:

Report No. 4 on Publishing Interests adopted

COMMITTEE ON PUBLISHING INTERESTS, REPORT NO. 4

Your committee has considered a resolution signed by C. W. Sarver and others, as follows:

"Inasmuch as we have at Nashville a great printing plant, one of the best in the whole country, and in consideration of the fact that the profits of our Publishing House are given to the relief of our superannuated preachers and widows and orphans; therefore be it

"*Resolved:* 1. That the General Conference direct that all Boards of our Church located at Nashville, in awarding their printing contracts, shall always give our own House an opportunity to bid on the same, and that, all things being equal, they shall have their work done by our own Publishing House.

"2. That we request our Boards located elsewhere to follow the same policy as far as may be practicable."

We recommend concurrence. W. R. ODELL, *Chairman;*
J. W. PERRY, *Secretary.*

W. A. Cooper, clerical delegate from the Florida Conference and Chairman of the Committee, moved that Report No. 7 of the Committee on Church Relations and Bible Cause be substituted for Report No. 5 of the same committee on the Calendar. The motion prevailed.

Bascom Anthony, clerical delegate from the South Georgia Conference, presented a resolution concerning the publication of the Report of the Special Committee on the Spiritual State of the Church, which was adopted, as follows:

Report of Committee on Spiritual State of Church to be published in tract form

Resolved, That the Publishing Agents are requested to publish in tract form for free distribution that most excellent report from the Committee on the Spiritual State of the Church adopted by this body to-day. A. J. LAMAR,
BASCOM ANTHONY.

C. M. Hay, lay delegate from the St. Louis Conference and Chairman of the Committee, moved that Report No. 4 of the Committee on Temperance and Social Service be substituted for Report No. 1 on the Calendar from the same committee. The motion prevailed. Report No. 4 was taken up. C. M. Hay moved that the report be considered by paragraphs, and the motion prevailed. Paragraph 528 was read. The committee asked permission to make an amendment in this paragraph by adding after the word "designate" the words, "and at such times as the Board shall determine." The amendment was adopted. The paragraph as amended was adopted.

Second ballot for Secretary of Board of Missions

The tellers reported the second ballot for General Secretary of the Board of Missions as follows: Votes cast, 361; necessary to a choice, 181.

W. G. Cram received 187 votes; C. C. Grimes, 97; J. W. Perry, 22; J. W. Mills, 21; R. E. L. Morgan, 20; O. E. Goddard, 5; W. F. Dunkle, C. W. Tadlock, W. W. Pinson, J. L. Neill, C. C. Selecman, J. S. French, R. H. Bennett, and R. L. Russell, 1 each.

W. G. Cram elected General Secretary of Board of Missions

W. G. Cram, having received a majority of the votes cast, was declared elected.

Ballot for Sunday School Secretary

A ballot was taken for General Secretary of the Sunday School Board, and the tellers retired to count the votes.

Consideration of Report No. 4 of the Committee on Temperance and Social Service was resumed. Paragraphs 529, 530, 531, 532, 533, and 534 were read separately and adopted. The report was then adopted as a whole, as follows:

Report No. 4 on Temperance and Social Service adopted

COMMITTEE ON TEMPERANCE AND SOCIAL SERVICE, REPORT NO. 4

Your committee beg leave to submit Report No. 4. We recommend that in lieu of Section II., Chapter XVIII., of the Discipline of 1922, there be inserted the following:

BOARD OF TEMPERANCE AND SOCIAL SERVICE

¶528. There shall be a Board of Temperance and Social Service of the Methodist Episcopal Church, South, to be composed of seventeen members: one bishop, five traveling preachers, five lay members (at least one of whom shall be a woman), who shall be nominated by the Committee on Temperance and Social Service and elected by the General Conference, together with the General Secretary of the Board, the Editor of Sunday School Literature, the General Secretary of the Epworth League Board, the General Secretary of the Board of Lay Activities, the General Secretary of the Board of Missions, and the Superintendent of Social Service of the Woman's Missionary Council.

Report No. 4 on Temperance and Social Service adopted

¶——. The Board shall assemble within sixty days after its election by the General Conference for organization at the call of the Bishop who is a member, or at the call of three members of the Board. It shall organize by the election of a President, a Secretary, a Treasurer, and such other officers as it deems necessary. It shall appoint such standing committees as are needed. The Board shall meet annually at such time and place as it may designate, and shall determine the place of its headquarters.

¶529. The General Secretary shall for the ensuing quadrennium be elected by the Board, and by the General Conference thereafter. He shall be the executive officer of the Board and see that its plans and programs are faithfully carried out. The Board shall elect such assistants as are necessary to carry out its program. It shall fill all vacancies occurring *ad interim*, including that of the General Secretary.

¶530. The Board shall have authority to arrange its own proceedings, determine its program, and formulate its by-laws, which shall be in harmony with its Constitution. It shall present to the Committee on Budget the amount estimated to be necessary to carry on its work, and shall fix the salaries of all of its officers. It shall make a quadrennial report to the General Conference. The funds for the expense of this Board shall be derived from the allotment in the assessment recommended by the Commission on Budget and authorized by the General Conference and from voluntary contributions.

¶531. It shall be the function of this Board to formulate the principles of temperance and Christian social service, to carry on a comprehensive program of education for the Church in these principles, to point out the practical application of these principles to particular social problems and conditions, to make careful study and surveys of social conditions as it may deem wise, to prepare such literature as is needed to create and cultivate interest in the whole Church in temperance and social service, to coöperate with the other Boards and agencies in the Church in advancing human social welfare by every legitimate Christian way and means, and to coöperate with other denominational and interdenominational agencies for the same purpose.

¶532. Each Annual Conference shall organize a Board of Temperance and Social Service auxiliary to the General Board, with which it shall coöperate and to which it shall report annually. It shall consist of one layman and one clerical member from each district; *provided*, that each Annual Conference shall be entitled to at least eight members, who shall be elected quadrennially by the Annual Conference, at the first session after the General Conference. The Superintendent of Social Service of the Conference Woman's Missionary Society shall be a member *ex officio*. This Board shall formulate a program for advancing the cause of temperance and social service in the Conference, subject to the approval of the Conference, and devise ways and means for carrying out such a program.

Report No. 4 on Temperance and Social Service adopted

¶533. There shall be in each district, auxiliary to the General Conference Board, a District Board of Temperance and Social Service, composed of one lay and one clerical representative from each pastoral charge. The presiding elder of the district shall be, *ex officio*, a member, and shall call the Board together for organization. It shall be the duty of this Board to promote temperance and social service in the district and coöperate with the Conference Board in carrying out its programs.

¶534. There shall be elected a Committee on Temperance and Social Service in each congregation auxiliary to the District Board, which shall be confirmed by the Quarterly Conference. The pastor shall be, *ex officio*, a member of this Board. The committee shall advance as far as possible the interest of temperance and social service in the bounds of the congregation.

CHARLES M. HAY, *Chairman;*
W. G. HENRY, *Secretary.*

On motion, the rules were suspended, and Report No. 10 of the Committee on Temperance and Social Service was put upon its immediate passage, as follows:

Report No. 10 on Temperance and Social Service adopted

COMMITTEE ON TEMPERANCE AND SOCIAL SERVICE, REPORT NO. 10

Your committee recommend for election as members of the Board of Temperance and Social Service the following:

Clerical: Bishop James Cannon, Jr., W. A. Lambeth, C. M. Woodward, W. G. Henry, J. S. Peters, E. L. Crawford.

Lay: Mrs. Mary Harris Armour, Morris Sheppard, George L. Hackney, J. N. Hillman, Charles M. Hay.

CHARLES M. HAY, *Chairman;*
W. G. HENRY, *Secretary.*

J. H. Wells, clerical delegate from the Baltimore Conference, presented a resolution, which was read and adopted, as follows:

Baltimore Conference to meet in fall of 1927

Whereas the Baltimore Conference has voted to change the time of holding its session to the fall of the year; and whereas, in order to meet its budget, it desires to hold its next session in September or October, 1927, agreeing to adjust its budget on this basis; therefore be it

Resolved, That the General Conference hereby grants the bishop in charge the authority, in a possibly doubtful case, to fix the time of the next session of the Baltimore Conference for the fall of 1927.

J. HOWARD WELLS,	H. SYDENSTRICKER,
H. M. CANTER,	L. B. DAVIS,
E. L. WOOLF,	JOHN BRAYSHAW,
C. D. HARRIS,	B. H. HINER,
H. H. SHERMAN,	W. G. HARDY.

M. E. Lawson, lay delegate from the Missouri Conference, asked concerning the membership of Lay Leaders on Connectional Boards. By common consent it was agreed that the rule limiting a person to the holding of membership on only one Quadrennial Board or Commission at the same time does not apply to Lay Leaders.

Report No. 4 of the Committee on Itinerancy was taken from the Calendar and read. At the time of the presentation of the report a motion from the committee to substitute "concurrence" for "nonconcurrence" had taken the report to the Calendar. W. A. Cooper, clerical delegate from the Florida Conference, moved to amend by striking out the word "First" and adding "in order of the election." J. S. French, clerical delegate from the Holston Conference, raised a question as to the constitutionality of the paper. The Chair ruled that the question was one of law. A. C. Millar, clerical delegate from the Little Rock Conference, spoke to the question.

In the midst of the discussion the tellers reported the result of the ballot for General Secretary of the Sunday School Board as follows: Votes cast, 362; necessary to a choice, 182.

J. W. Shackford elected Secretary of Sunday School Board

J. W. Shackford received 187 votes; W. G. Henry, 121; E. Hightower, 23; Paul B. Kern, 13; R. E. L.

Morgan, 7; J. S. French and V. A. Godbey, 4 each; C. D. Bulla, 3; M. T. Haw, W. A. Lambeth, J. W. Mills, and Andrew Sledd, 1 each.

J. W. Shackford, having received a majority of the votes cast, was declared elected.

Ballot for Secretary of Epworth League Board

J. B. Winn, clerical delegate from the Virginia Conference, moved that a ballot be taken for the General Secretary of the Epworth League Board, and sealed until to-morrow morning's session. The motion did not prevail. The ballot was cast for General Secretary of the Epworth League Board, and the tellers retired to count the votes.

Consideration of Report No. 4 of the Committee on Itinerancy was resumed. T. M. Evans, lay delegate from the Mississippi Conference, spoke to the report. S. L. Dobbs, clerical delegate from the North Alabama Conference, moved to lay the motion to substitute "concurrence" on the table. The motion did not prevail. The motion to substitute "concurrence" for "nonconcurrence," prevailed. The report, as amended, was adopted, as follows:

Report No. 4 on Itinerancy adopted

COMMITTEE ON ITINERANCY, REPORT NO. 4

Your committee had before it the following memorial from the Florida Annual Conference:

"We, the Florida Annual Conference, in regular session assembled, respectfully memorialize your honorable body to change paragraph 33 so as to make it read:

"'The clerical representatives shall be elected by the clerical members of the Annual Conference; *provided,* that such representatives have been traveling preachers at least four years next preceding their election, and are in full connection with the Annual Conference which elects them when elected, and also at the time when holding the General Conference.

"'The lay representatives shall be elected by the lay members of the Annual Conference; *provided,* that such representatives be twenty-five years of age and shall have been members of our Church for at least six calendar years next preceding the time of their election, and also at the time of holding the General Conference; *provided,* that if such representative elected shall change his membership to another congregation outside the boundaries of the Annual Conference

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which elected him, the alternate shall take the seat in the General Conference in order of election.'"

Report No. 4 on Itinerancy adopted

We recommend concurrence.

B. F. LIPSCOMB, *Chairman;*
W. F. DUNKLE, *Secretary.*

John C. Hawk, clerical delegate from the China Conference, moved to suspend the rules to hear a resolution concerning episcopal supervision in the foreign fields. The motion prevailed. A. P. Lyon, clerical delegate from the Louisville Conference, and Bascom Anthony, clerical delegate from the South Georgia Conference, spoke to the report. J. A. Anderson, clerical delegate from the North Arkansas Conference, rose to a question of privilege and stated that the matter is a constitutional question, but was not in proper form for passage as such. H. C. Morrison, clerical delegate from the Louisville Conference, and W. A. Christian, clerical delegate from the Virginia Conference, spoke to the report. L. E. Heath, lay delegate from the South Georgia Conference, made a point of order, which was not sustained.

At this juncture in the proceedings the tellers reported the result of the ballot for General Secretary of the Epworth League Board as follows: Votes cast, 352; necessary to elect, 177.

F. S. Parker received 282 votes; R. E. Nollner, 25; E. N. Broyles and W. L. Blackburn, 6 each; Paul B. Kern, 4; Raymond Kimbrell, E. E. Wiley, W. W. Scott, and J. A. Burrow, 3 each; W. A. Lambeth, G. B. Sanford, W. G. Henry, W. A. Cooper, J. L. Neill, and M. J. Clark, 2 each; W. P. King, G. M. Davenport, Mrs. E. R. Steele, A. J. Cauthen, and C. K. Wingo, 1 each.

F. S. Parker elected Secretary of Epworth League Board

F. S. Parker, having received a majority of the votes cast, was declared elected.

F. S. Onderdonk, clerical delegate from the Texas Mexican Mission, asked for and was granted leave of absence for the remainder of this session, on account of sickness in his family.

Adjournment

A motion to adjourn prevailed. The doxology was sung, and the Conference stood adjourned with the benediction pronounced by Bishop Boaz, the resolution of J. C. Hawk pending and W. Asbury Christian having possession of the floor.

THIRTEENTH DAY, WEDNESDAY, MAY 19

The Conference convened according to rule Wednesday morning, May 19, at 9 o'clock, Bishop Boaz in the chair.

Devotional service

The Bishop announced and the Conference joined in singing Hymn 506, "I need thee every hour." Z. T. Kiaung, clerical delegate from the China Conference, led in prayer. Bishop Boaz read from Matthew xxviii., and summed up in a sentence the supreme mission of the Church to make all men disciples of Jesus Christ.

Minutes read, corrected, and approved

The minutes of Tuesday afternoon's session were read, corrected, and approved.

A. P. Lyon, clerical delegate from the Louisville Conference, gave notice that he would, at the proper time, move to reconsider Report No. 4 of the Committee on Itinerancy.

Bishop Boaz resigned the chair to Bishop Candler.

Dr. Joseph B. Hingeley, Corresponding Secretary of the Board of Pensions of the Methodist Episcopal Church, was introduced to the body.

W. A. Christian, clerical delegate from the Virginia Conference, moved to rescind the action whereby we are to adjourn *sine die* at the conclusion of Friday morning's session.

A. J. Lamar made the point of order the roll had not been corrected. The point of order was sustained.

The roll of the Conferences was corrected, as follows:

Leaves of absence and substitutions

ALABAMA CONFERENCE.—*Lay:* T. D. Samford was granted leave of absence on account of illness, and J. A. Chambliss, alternate, was seated in his place.

NORTH ALABAMA CONFERENCE.—*Clerical:* W. E. Morris resumed his seat.

NORTH GEORGIA CONFERENCE.—*Clerical:* Elam F. Dempsey, alternate, in place of J. H. Eakes.

TEXAS CONFERENCE.—*Clerical:* S. S. McKenney, alternate, in place of A. Frank Smith.

VIRGINIA CONFERENCE.—*Lay:* J. T. Catlin, Sr., was granted leave of absence.

WEST TEXAS CONFERENCE.—*Clerical:* S. L. Batchelor, alternate, in place of Arthur J. Moore.

W. Asbury Christian renewed his motion to rescind the action of the Conference in fixing the time for final adjournment, and the motion prevailed. Dr. Christian moved that the time for final adjournment be fixed for Thursday at the conclusion of the morning's session. P. B. Kern, clerical delegate from the East Oklahoma Conference, introduced a resolution concerning the procedure of final adjournment. The Chair ruled that the resolution was not germane to the pending question. The motion of W. A. Christian, fixing Thursday at the conclusion of the morning's session as the time for final adjournment, prevailed.

Time for final adjournment set

A. P. Lyon, of the Louisville Conference, rose to a point of order that we had adjourned with a matter pending. The point was sustained.

W. A. Christian, clerical member of the Virginia Conference, made the point of order that we are under the order of elections, and the point was sustained. A ballot for General Secretary of the Board of Education was taken, and the tellers retired to count the vote.

Ballot for Secretary of Board of Education

J. S. French, clerical delegate from the Holston Conference, rose to a question of privilege, and requested an opinion from the College of Bishops as to the constitutionality of the action taken yesterday with reference to the status of delegates elect who had been transferred, or who had removed from the bounds of the Conference which elected them as delegates to the General Conference. The Chair ruled that the request was not in order.

A. P. Lyon, clerical delegate from the Louisville Conference, moved to reconsider the action by which the Conference adopted Report No. 4 of the Committee on Itinerancy. T. F. Temple, lay delegate from the Central Texas Conference, moved to lay the motion on the table. The motion prevailed.

J. S. French, clerical delegate from the Holston Conference, moved to suspend the rules, to consider a formal request for an opinion from the College of Bishops as to the constitutionality of the status of delegates elected to the General Conference and who had been transferred or who had removed from the bounds of the Conference by which they had been elected. The motion did not prevail.

Nominations

The College of Bishops submitted the following nominations:

President of the Hospital Board, Bishop W. A. Candler.

President of the Epworth League Board, Bishop H. M. Du Bose.

Chairman of the Committee on Appeals, Bishop Edwin D. Mouzon.

COMMITTEE ON EXCHANGE OF TERRITORY.—Bishop W. F. McMurry, Chairman; W. A. Cooper, W. E. Arnold, Frank Barrett; Nathan Newby, Secretary; E. L. Woolf, W. E. Brock.

COMMISSION ON BUDGET.—D. H. Hotchkiss, Chairman; W. M. Alexander, Secretary; T. A. Smoot, J. T. McClure, Vice Chairman; J. M. Dannelly, H. B. Trimble, C. B. Lewis, H. O. Thornburg, F. M. Weiss, J. G. Brown, W. W. Lastinger, J. M. Williams, Charlton Durant.

L. J. Cox, Chairman of the Special Committee on the Tucson Hospital, asked that the committee be excused for a few minutes. The request was granted.

J. C. Hawk, clerical delegate from the China Conference, made a point of order which was not sustained.

On motion of C. C. Jarrell, Chairman of the Committee on Hospitals, the rules were suspended to hear Report No. 9 of the Committee on Hospitals. The report was read and adopted, as follows:

Report No. 9 on Hospitals adopted

COMMITTEE ON HOSPITALS, REPORT NO. 9

Your committee begs to offer the following nominations for the General Hospital Board, to serve during the coming quadrennium:

Bishop Warren A. Candler.

Clerical: F. W. Brandon, North Alabama Conference; W. J. Young, Virginia Conference; A. F. Smith, St. Louis Conference; R. H. Harper, Louisiana Conference; S. H. C. Burgin, West Texas Conference; J. R. Jones, Mississippi Conference.

Lay: S. J. Hilburn, Florida Conference; L. J. Cox, Arizona Conference; G. A. Neuffer, Upper South Carolina Conference; J. B. Ivey, Western North Carolina Conference; R. J. Guinn, North Georgia Conference; M. M. McCall, Alabama Conference; H. L. Ott, Kentucky Conference.

The General Secretary of the Board.

Respectfully submitted.

CHARLES C. JARRELL, *Chairman;*
D. H. HOTCHKISS, *Secretary.*

Upon motion, the rules were suspended in order to hear Report No. 8 of the Committee on Epworth Leagues. The report was read and adopted, as follows:

Report No. 8 on Epworth Leagues adopted

EPWORTH LEAGUE COMMITTEE, REPORT NO. 8

Your committee makes the following nominations for the General Epworth League Board:

Clerical: Paul B. Kern, East Oklahoma Conference; W. W. Holmes, Louisiana Conference; L. H. Estes, Memphis Conference; E. L. Wolfe, Baltimore Conference; V. G. Clifford, Mississippi Conference; J. N. R. Score, Pacific Conference; C. S. Kirkpatrick, Western North Carolina Conference.

Lay: George Pohlman, Missouri Conference; C. W. Sarver, North Alabama Conference; J. H. Therrill, Florida Conference; Orville Zimmerman, St. Louis Conference; J. C. Smith, Upper South Carolina Conference; S. H. Short, Virginia Conference; Miss Catherine Tatum, East Oklahoma Conference.

Respectfully submitted. GEORGE POHLMAN, *Chairman;*
W. W. HOLMES, *Secretary.*

I. C. Jenkins, clerical delegate from the Florida Conference, moved to suspend the rules to hear a report from the Committee on Episcopacy. The rules were suspended. Report No. 5, Section 2, which had been delayed, was read and adopted, as follows:

Report No. 5 on Episcopacy adopted

COMMITTEE ON EPISCOPACY, REPORT NO. 5
(Section 2)

Your Committee on Episcopacy, in order to complete our records, beg leave to submit to the Conference the revised list of Episcopal Districts as promised in our Report No. 5, previously submitted:

District No. 1: Louisiana, Mississippi, North Mississippi, Cuba.

District No. 2: Baltimore, Virginia.

District No. 3: Western North Carolina, North Carolina, South Carolina, Upper South Carolina.

District No. 4: New Mexico, West Texas, Northwest Texas, Central Texas.

District No. 5: Denver, Missouri, Southwest Missouri, St. Louis.

District No. 6: Belgian Mission, Czechoslovak, Polish and Danzig.

District No. 7: Holston, Tennessee, Memphis.

District No. 8: Korea, Siberian-Russian, China, Japan, Korean-Siberian.

District No. 9: Brazil, Central Brazil, South Brazil, Congo.

District No. 10: North Georgia, South Georgia, Mexico, Texas Mexican Mission, Western Mexican Mission.

District No. 11: Illinois, Western Virginia, Kentucky, Louisville.

District No. 12: Northwest, Pacific, Arizona, North Texas, Texas.

District No. 13: Florida, North Alabama, Alabama.

District No. 14: Indian Mission, West Oklahoma, Little Rock, North Arkansas, East Oklahoma.

Respectfully submitted. I. C. JENKINS, *Secretary.*

C. M. Hay, Chairman of the Committee on Temperance and Social Service, moved a suspension of the rules in order to hear a report from that committee concerning Near East Relief. The motion prevailed. The report was read and adopted, as follows:

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Report No. 1 on Temperance and Social Service adopted

COMMITTEE ON TEMPERANCE AND SOCIAL SERVICE, REPORT NO. 1

Your committee had before it the report of the Near East Relief Advisory Committee, which was referred to it by the General Conference, and begs leave to submit the following report:

The Near East Relief Advisory Committee was appointed by the last General Conference and has directed the relations of our Church to the work of Near East Relief. The Chairman of the committee, Bishop James Cannon, Jr., has kept in close touch with the Near East Relief National Headquarters, as well as the many State offices, and has visited annually the Near East Relief work overseas in Greece and Syria and has made addresses in a number of towns and cities. Our Churches have been very steady in their loyalty to this benevolence. Most of the Annual Conferences have made a place for Near East Relief in their program year after year and have given it their support and hearty indorsement. The Sunday schools have responded generously as a result of appeals made by Dr. E. B. Chappell through the Sunday school literature and by Dr. J. W. Shackford, the Sunday School Secretary. Dr. F. S. Parker has led the Epworth League in active Golden Rule Observance with the aid of Dr. D. L. Mumpower.

Our Methodist people have been greatly interested in the problem of justice to the Armenian people, and their hearts go out to the need of these suffering martyrs. The pledges made by our own Government to protect these people from the inhumanity and barbarity of the cruel Turks and to procure for them proper reparation for the great injuries they have suffered should be kept.

Any treaty with Turkey which does not specifically require such reparation would be an open violation of the pledges of our government and of our people and a shameful betrayal of an ancient Christian nation which has been persecuted for centuries by Turkey because these Christians have been too loyal to deny their faith in Christ, which they have maintained even though they have suffered the loss of all things else.

Religious training of the children overseas, added to their regular school and trade training, has opened up a coöperation with the Eastern Churches that is new and which offers a valuable missionary opportunity. The Chairman of the Near East Advisory Committee has actively coöperated in the building up of this program, and has been elected Vice Chairman of the General Advisory Council of the Near East

Relief, which handles all matters of Church coöperation in this great work by all denominations in this country and in religious education overseas. We believe that it is exceedingly important to hold the support of our people for this work that is now so constructive, and we trust that our people will continue their prayers, coöperation, and gifts. We recommend the adoption of the following resolution:

Report No. 1 on Temperance and Social Service adopted

Be it resolved: 1. That the General Conference approve the work of its Advisory Committee on Near East Relief in its aid to that benevolent organization in formulating the principles on which the work is proceeding, in bringing to our people the knowledge of that work and in giving us the opportunity to contribute to it. It is an opportunity to repay part of the debt that our country and people owe to the land which gave us the Bible and our Saviour.

2. We recommend that the present Advisory Committee be continued to coöperate with the Near East Relief in its community campaign and Golden Rule Observance and in the formulation of plans and policies, and that it be given powers to add to its membership as it may see fit. It is anticipated that it will be necessary for this work to continue during the coming quadrennium in order that the present orphans may be brought to the age of self-support or otherwise taken care of. We pledge our continued support to this great benevolence. We call special attention to one of the more recent methods adopted by Near East Relief in arranging for the support of the individual orphans by the payment of $100 per annum for this purpose. The following compose the present Advisory Committee, who were nominated above for reappointment: James Cannon, Jr., John M. Moore, H. M. Du Bose, W. A. Shelton, W. W. Pinson, C. M. Woodward, W. P. Few, R. T. Burge, C. E. Hayes, Mrs. J. H. Dickey, Mrs. Luke Johnson, Mrs. F. F. Stephens, E. B. Chappell, F. S. Parker, and J. H. Reynolds.

CHARLES M. HAY, *Chairman;*
W. G. HENRY, *Secretary.*

The tellers reported the ballot for General Secretary of the Board of Education as follows: Votes cast, 341; necessary to elect, 171.

Stonewall Anderson received 185 votes; R. H. Bennett, 120; W. M. Alexander, 13; W. A. Shelton, 6; John W. Frazer, 4; Andrew Sledd, 3; W. G. Henry and Robert Selby, 2 each; John Durrett, E.

F. Dempsey, R. L. Flowers, H. H. Sherman, G. W. Read, and W. W. Peele, 1 each.

Stonewall Anderson elected Secretary of Board of Education

Stonewall Anderson, having received a majority of the votes cast, was declared elected.

Ballot for Secretary of Board of Finance

A ballot was taken for the General Secretary of the Board of Finance, and the tellers retired to count the votes.

Dr. Frederic Platt, Fraternal Messenger from the British Wesleyan Methodist Church, was recognized and spoke felicitous farewell words. Bishop Candler responded aptly.

The matter pending at the time of adjournment on yesterday afternoon was resumed, with W. A. Christian on the floor. He moved that the paper be referred to the Commission on Constitution. T. D. Ellis, clerical delegate from the South Georgia Conference, moved that the paper be referred to the Board of Missions.

At this point in the proceedings the tellers reported the result of the ballot for General Secretary of the Board of Finance, as follows: Votes cast, 339; necessary to elect, 170.

L. E. Todd elected Secretary of Board of Finance

L. E. Todd received 327 votes; W. E. Morris, 4; W. W. Scott and S. L. Dobbs, 2 each; I. F. Hawkins, W. G. Henry, C. C. Jarrell, and S. P. Wiggins, 1 each.

L. E. Todd, having received a majority of the votes cast, was declared elected.

Ballot for Secretary of Hospital Board

A ballot was taken for General Secretary of the Hospital Board, and the tellers retired to count the votes.

T. D. Ellis, clerical delegate from the South Georgia Conference, moved that the matter pending be referred to the Board of Missions, with the request that they work out a plan and refer it to the Committee on Constitution. The amendment was accepted by Dr. Christian. C. H. Booth, clerical delegate from the Central Texas Conference, moved to lay the motion on the table. The motion to table did not prevail. The motion to refer to the Board of Missions to work out a plan, said plan to be referred to the Committee on Constitution, prevailed.

J. R. T. Major, clerical delegate from the Upper South Carolina Conference, moved to reconsider the action by which the members of the Epworth League Board were elected. The motion to reconsider prevailed. He then moved that J. C. Smith be substituted for J. K. Hodges on the General Epworth League Board. The motion prevailed. The report as amended was then adopted.

Report No. 7 of the Committee on Revisals was taken from the Calendar, read, and adopted, as follows:

Report No. 7 on Revisals adopted

COMMITTEE ON REVISALS, REPORT NO. 7

Your committee had before it a memorial from the Washington, D. C., pastors, as follows:

To amend the 1922 Discipline by adding another section to Chapter XXIII., which will be known as Section III., concerning affiliated membership. The present numbers of the paragraphs will be 596 and 597, thus causing the numbers of all succeeding paragraphs to be increased by two. The new section will then read as follows:

"SECTION III.

"*Of Affiliated Membership in the Church*

"*Question.* **What directions are given concerning affiliated membership in the Church?**

"¶596. When any of our young people who are Church members are absent from home attending school, they may, with their consent, be enrolled as affiliated members in the Methodist Episcopal Church, South, where the school is located, and by such membership shall be entitled to the regular privileges of such Church, and to its pastoral oversight, and to engage in its active service, and to hold office therein; but they shall be counted and reported only in the membership of their home Churches.

"¶597. When any of our adults who are Church members are absent from home attending as members of the Congress at Washington, D. C., they may, with their consent, along with the members of their families and their secretaries, be enrolled as affiliated members in the Methodist Episcopal Church, South, of any of our Churches in Washington or vicinity, and by such membership shall be entitled to the

regular privileges of such Church, and to its pastoral oversight, and to engage in its active service, and to hold office therein; but they shall be counted and reported only in the membership of their home Churches."

Report No. 7 on Revisals adopted

We recommend concurrence.

E. B. CHAPPELL, *Chairman;*
F. A. CARTER, *Secretary.*

J. B. Winn, clerical delegate from the Virginia Conference, moved that the rules be suspended to hear a report from the Committee on Conference Claimants, Finance, and Boundaries. The motion prevailed. The report was read and adopted, as follows:

Report No. 19 on Conference Claimants, etc., adopted

COMMITTEE ON CONFERENCE CLAIMANTS, FINANCE, AND BOUNDARIES, REPORT NO. 19

Your committee has had before us the Quadrennial Report of the Board of Finance. We desire to express our high appreciation of the faithful, efficient, and economical way in which Dr. L. E. Todd, the Secretary of the Board of Finance, is administering the affairs of the Board.

We feel sure that the Church made a wise selection in securing him for the task. It was a glorious privilege to be permitted to lead in this campaign to raise ten million dollars for our Conference claimants. The responsibility upon Dr. Todd has been great, but he has met the responsibility with courage and enthusiastic devotion. He has given himself to this service in such a way as to merit the high commendation not only of the members of the Board, but of our entire Church.

We are pleased to note that in doing this work he is pursuing the policy of rigid economy. Already more than two million of the ten million dollars has been raised. This record speaks eloquently.

We ask for this Board the earnest prayers and sympathetic coöperation of all our Methodist people to the end that the full ten million dollars may be secured in the shortest possible time.

Respectfully submitted. J. B. WINN, *Chairman;*
JOHN W. BARTON, *Secretary.*

The tellers reported the result of the ballot for General Secretary of the Hospital Board as follows: Votes cast, 335; necessary to elect, 168.

C. C. Jarrell elected Secretary of Hospital Board

C. C. Jarrell received 310 votes; I. B. Sargent, 3; F. W. Brandon, J. H. Grosclose, H. H. Sherman, and J. B. Randolph, 2 each; L. H. Estes, M. C. Magers, D. H. Hotchkiss, C. W. Webdell, B. L. Nance, J. R. Jones, W. B. Ricks, W. H. Matthews, S. E. Allison, and J. W. Mills, 1 each.

C. C. Jarrell, having received a majority of the votes cast, was declared elected.

Ballot for Secretary of Board of Lay Activities

A ballot was taken for the election of the General Secretary of the Board of Lay Activities, and the tellers retired to count the votes.

W. T. Whiteside, clerical delegate from the North Texas Conference, asked consent to consider the Report of the Special Committee on the Tucson Hospital. The rules were suspended and the report was read and adopted, as follows:

Report of Committee on Tucson Hospital

REPORT OF SPECIAL COMMITTEE ON TUCSON HOSPITAL

Your committee appointed by the bishops to investigate the advisability of purchasing for the Church the hospital property at Tucson, Ariz., known as the General Hospital and Tuberculosis Sanitarium of that city, beg to report as follows:

We believe said property to be desirable and is situated in a most fortunate location for a hospital for those afflicted with tuberculosis. We believe also that the offer of $25,000 guaranteed by the Chamber of Commerce and the citizens of Tucson, and the bequest amounting to at least $20,000 by a friend interested in this enterprise, will make it entirely possible for our Church to take over this property and conduct it for the present with very little immediate outlay on the part of the Church.

We therefore recommend the appointment by the General Conference of a commission of seven—L. J. Cox, Phoenix, Ariz.; W. P. Dudgeon, Tucson, Ariz.; Frank Barrett, Chickasha, Okla.; C. D. Bulla, Los Angeles, Calif.; D. E. Hawk, San Antonio, Tex.; the General Secretary of the Hospital Board, and the Bishop presiding over the Arizona Conference—who shall, as early as possible, take over said property for the M. E. Church, South, for a General and Tubercular Hospital; provided that, in the judgment of said Commission, such resources are now available, or may be made available,

as shall warrant the said Commission to take said action; and provided, further, that the General Hospital Board shall approve.

L. J. COX, *Chairman;*
S. E. ALLISON, *Secretary.*

Report No. 8 of the Committee on Revisals was taken from the Calendar and read. A motion to lay on the table prevailed.

Report No. 9 of the Committee on Revisals was read. J. W. Bergin, clerical delegate from the Central Texas Conference, moved to lay the report on the table. The motion did not prevail. T. D. Ellis, clerical delegate from the South Georgia Conference, R. P. Shuler, clerical delegate from the Pacific Conference, G. T. Fitzhugh, lay delegate from the Memphis Conference, J. T. Ellison, lay delegate from the Alabama Conference, H. C. Morrison, clerical delegate from the Kentucky Conference, and W. F. Dunkle, clerical delegate from the Florida Conference, spoke to the report.

In the midst of the discussion the tellers reported the result of the ballot for the General Secretary of the Board of Lay Activities as follows: Votes cast, 324; necessary to elect, 163.

G. L. Morelock received 268 votes; J. M. Way, 12; Herbert Holmes, 8; C. P. Hammond, 6; W. L. Knight, 4; H. O. Thornburg and Fred T. Barnett, 3 each; E. Williams and George Pohlman, 2 each; Clem Baker, R. L. Flowers, J. E. Crawford, E. A. Hammett, M. O. Shivers, Wiley Jones, F. B. Yeilding, C. F. Fuller, C. H. Ireland, C. A. Hatch, G. E. Mood, John Brayshaw, Elmer T. Clark, C. M. Hay, and P. B. Kern, 1 each.

G. L. Morelock elected Secretary of Board of Lay Activities

G. L. Morelock, having received a majority of the votes cast, was declared elected.

The pending question was resumed. W. F. Dunkle, clerical delegate from the Florida Conference, moved to amend by adding to the end of the paragraph, "*Provided, further*, that the number of Church members in each district shall be determined by the statistics of the district reported to the preceding Annual Conference." The amendment was accepted by the committee. T. F. Temple, lay delegate from the Central Texas Conference, moved the previous question. The motion prevailed. E. B. Chappell, Chairman of the Committee on Revisals, closed the debate. The report was adopted, as follows:

Report No. 9 on Revisals adopted

COMMITTEE ON REVISALS, REPORT NO. 9

Your committee, having had before it various memorials praying for increased lay representation in the Annual Conference, begs leave to recommend as follows:

Amend paragraph 44 of the Discipline of 1922 by striking out all of said paragraph after the word "and," at the beginning of the third line, and substituting thereof the words, "one lay representative for every eight hundred Church members, or majority fraction thereof—one of whom may be a local preacher—in each presiding elder's district. *Provided, however,* that no District shall have less than eight lay representatives to the Annual Conference; and *provided, further,* that the number of Church members in each district shall be determined by the statistics of the district reported to the preceding Annual Conference."

The paragraph as amended will read:

Lay delegates to Annual Conference

"¶44. *Ans.* 1. All the traveling preachers in full connection with it, and one lay representative for every eight hundred Church members, or majority fraction thereof—one of whom may be a local preacher—in each presiding elder's district. *Provided, however,* that no district shall have less than eight lay representatives to the Annual Conference; and *provided, further,* that the number of Church members in each district shall be determined by the statistics of the district reported to the preceding Annual Conference."

E. B. CHAPPELL, *Chairman;*
F. A. CARTER, *Secretary.*

W. A. Cooper, clerical delegate from the Florida Conference, moved to advance on the Calendar Report No. 6 of the Committee on Church Relations and Bible Cause for immediate consideration, and the motion prevailed. The report was read. A. J. Lamar, clerical delegate from the Alabama Conference, moved to amend by substituting the name

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of Sid Blan for that of L. C. Branscomb on the Federal Council. The motion prevailed. Several other changes were proposed, and a motion to recommit the report to the committee prevailed.

Bishop Beauchamp was recognized and made a call for a meeting of the General Board of Missions on June 15 in the Lambuth Building at Nashville, Tenn.

W. A. Christian, clerical delegate from the Virginia Conference, moved that when we adjourn it be to meet at 3:30 P.M. The motion prevailed.

E. B. Chappell, clerical delegate from the Tennessee Conference and Chairman of the Committee on Revisals, moved that Reports Nos. 55 and 56 on the Calendar be considered out of their order. W. A. Christian, clerical delegate from the Virginia Conference, made the point of order that the Chairman of a committee could, under our rule, make changes only when the regular order reached a bill from his committee. The point was sustained.

Report No. 10 of the Committee on Missions was read and adopted, as follows:

Report No. 10 on Missions adopted

COMMITTEE ON MISSIONS, REPORT NO. 10

Your committee had before it a memorial from the Board of Missions praying that the General Conference give earnest attention to the movement known as "nationalism" in the rising Churches abroad, and authorize the Board of Missions to organize a quadrennial committee to study the movement and report with recommendations to the next session of the General Conference. Your committee had before it a memorial from the Board of Missions asking for the appointment of a special committee on our work in Mexico, to give full hearing to those desiring to appear before it and thorough consideration to the facts presented, and make report to the General Conference for action. Accompanying the memorial was a copy of resolutions adopted by the Board of Missions regarding our Mexican work, which resolutions are presented herewith:

RESOLUTIONS OF THE BOARD OF MISSIONS

"*Be it resolved:* 1. That the Board looks with favor upon any movement among our Mexican Methodists which has for its purpose the development of a nationalist spirit of self-reliance, and the Board desires to assist in the cultivation of self-direction and self-support on the part of our Mexican Church.

Report No. 10 on Missions adpoted

"2. That the Board recommends no legislation for adoption by the General Conference at this time, as it is our conviction that the powers given in the Discipline to the Annual Conference afford opportunity for the largest necessary autonomy.

"3. That the Board favors the general policy of the appointment of Mexican presiding elders, except when the bishop in charge is convinced that the adjustment of the appointments for the best interest of the whole work requires a different arrangement.

"4. That the Board appoint a treasurer of the General Work in Mexico, who, in addition to this responsibility, shall also travel in the interest of the work of the Board, holding institutes and otherwise stimulating the work. He shall also be the property agent of the Board.

"5. That the Board of Missions hereby memorializes the General Conference that it instruct the Committee on Missions to appoint a special committee which shall give a full hearing to those desiring to appear before it, and thorough consideration to the facts presented, and make report thereon to the Committee on Missions, for final action by the General Conference.

"6. That there be a Finance Committee, composed of the bishop in charge, the presiding elders, and the treasurer, of which the bishop shall be the Chairman, and the Finance Committee, together with the heads of institutions receiving funds from the Board, shall constitute an Estimate Committee for the Conference."

Your committee reports that such Committee on Mexico was appointed, there appeared before the committee certain deputations of Mexican Methodists, as did missionaries, the bishop in charge, the Secretaries, and others, and after full and unhurried consideration, your committee recommends the following action:

1. That the General Conference expresses its appreciation of the vigorous growth of our work in Mexico, and looks with favor upon any movement among our Mexican Methodists that has for its purpose the development of the spirit of efficiency and self-reliance. The General Conference desires to assist in every way in developing the principle of self-direction and self-support in the Mexican Conference, and to that end expresses the hope that leadership in the work of the Church shall pass into Mexican hands as rapidly as may

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Report No. 10 on Missions adopted

be possible; for while in the propagation of the gospel there is no distinction of country or race, we hold as a cardinal principle of expediency and efficiency in missionary administration that foreign control, alike with foreign support, shall continually decrease, to make room for native growth, and giving place to the moral play of native responsibility and initiative.

2. That the General Conference wishes to encourage our brethren in Mexico to the freest and fullest exercise of the privileges and functions provided in the organization of their Annual Conferences, believing that the powers given in the Discipline to the Annual Conference afford opportunity for the largest working autonomy, whether at home or abroad.

3. That the General Conference hereby instructs the Board of Missions in the development of its plan of work in Mexico to proceed in harmony with the foregoing policy.

4. That the General Conference authorizes the Board of Missions to appoint a commission, composed of members of the Church, both at home and abroad, which through the ensuing quadrennium shall study the whole question of "nationalism" as related to the larger development of our foreign work, coming together from time to time to compare viewpoints and information regarding the needs of the work, and reporting to the next General Conference a plan for the better organization and government of our work abroad.

We recommend concurrence.

BASCOM ANTHONY, *Chairman;*
W. ERSKINE WILLIAMS, *Secretary.*

Bascom Anthony, clerical delegate from the South Georgia Conference and Chairman of the Committee on Missions, asked that Report No. 11 take the place of Report No. 9 of that committee. The report was read and adopted, as follows:

Report No. 11 on Missions adopted

COMMITTEE ON MISSIONS, REPORT NO. 11

Your committee had before it a memorial from the Siberia Mission requesting a division of the work of the Mission, and we recommend that the Board of Missions memorialize the General Conference to make of the present Siberia Mission two missions—one for Koreans in Siberia and Manchuria, and the other for Russians in Siberia, Manchuria, and Russia proper, to be known as Siberia Mission and Russian Mission, respectively.

We recommend concurrence.

BASCOM ANTHONY, *Chairman;*
W. ERSKINE WILLIAMS, *Secretary.*

Bascom Anthony asked that Report No. 12 of the Committee on Missions also be advanced, and the request was granted. The report was read and adopted, as follows:

Report No. 12 on Missions adopted

COMMITTEE ON MISSIONS, REPORT NO. 12

Your committee had referred to it the section of the Episcopal Address recommending the organization of Central Conferences, and the committee recommends as follows:

1. The General Conference hereby authorizes the organization into a central directive body to be known as the Central Conference, such regional units, whether as Missions or Conferences, as by race, or language, or territorial relationship might find joint deliberation and coöperation desirable.

2. The Central Conference shall have supervision of such general matters as may be agreed upon, and such special interests as may be referred to it by the constituent Conferences or Missions in harmony with the regulations of the Discipline.

3. Within one year from the adjournment of the General Conference steps may be taken to organize Central Conferences—

(1) In Europe, the constituent bodies being the Belgian Mission, the Polish and Danzig Mission, and the Czechoslovak Conference.

(2) In Brazil, the constituent bodies being the Brazil Conference, the Central Brazil Conference, and the South Brazil Conference.

(3) In such other regions as in the judgment of the Board of Missions such Central Conferences may be desirable.

4. The first meeting for organization shall be called by the bishop in charge at such time and place and upon such basis of representation as he may decide after consultation with the presiding elders and superintendents of the Conferences and Missions. In the first meeting the Conference shall consider such matters as it may elect and shall adopt a plan of permanent organization, all within the regulations of the Discipline.

We recommend concurrence.

Bascom Anthony, *Chairman;*
W. Erskine Williams, *Secretary.*

R. E. L. Morgan, clerical delegate from the West Oklahoma Conference, rose to a question of privilege and moved a suspension of the rules, and the motion

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Substitutions

prevailed. Dr. Morgan presented the resignation of W. J. Sims from the General Board of Missions and nominated C. Raymond Gray, of the Arizona Conference, for the vacancy. The motion prevailed. Under a suspension of the rules, on motion of I. C. Jenkins, clerical delegate from the Florida Conference, Henry M. Barton, of the New Mexico Conference, was substituted for C. R. Gray, of the Arizona Conference, on the Sunday School Board.

Report No. 9 on Missions considered

Report No. 9 of the Committee on Missions, with a minority report, was read. M. M. Eakes, lay delegate from the East Oklahoma Conference, moved to amend by striking out, in the majority report, all of the second paragraph except the last two lines. M. M. Eakes, lay delegate from the East Oklahoma Conference, S. P. Cresap, lay delegate from the Missouri Conference, J. L. Neill, clerical delegate from the Czechoslovak Mission, J. W. Moore, clerical delegate from the Virginia Conference, J. A. Anderson, clerical delegate from the North Arkansas Conference, and Z. T. Kiaung, clerical delegate from the China Conference, spoke to the pending matter. J. L. Neill was permitted to read a paper and give notice that, at the proper time, he would offer it as a substitute for the whole matter. On motion, the previous question was ordered. M. M. Eakes, lay delegate from the East Oklahoma Conference, on behalf of the committee, closed the debate. Bishop Cannon and Bishop Darlington, rising separately to questions of privilege, stated that neither of them had been consulted in the preparation of the paper read by J. L. Neill.

Minority Report adopted

The minority report was adopted by a vote of 164 for to 138 against.

The report was reconsidered at the afternoon session and recommitted, to be reported on at the night session. Both majority and minority reports were submitted at the night session, and both failed of adoption.

Adjournment

Announcements were made, the doxology was sung, and the Conference stood adjourned with the benediction pronounced by Dr. Joseph B. Hingeley, of the Methodist Episcopal Church.

AFTERNOON SESSION

Pursuant to adjournment, the Conference convened at 3: 30 P.M., Bishop Candler in the chair.

Devotional service

The Conference joined in singing Hymn 312, "O happy day, that fixed my choice." G. L. Beale, of the Tennessee Conference, led in prayer, after which the Conference sang Hymn 309, "Amazing grace! how sweet the sound."

Minutes read and approved

The minutes of the morning session were read and approved.

S. L. Dobbs, clerical delegate from the North Alabama Conference, gave notice that he would, at the proper time, move a reconsideration of the action of the Conference whereby Report No. 9 of the Committee on Missions was adopted.

Bishop Candler resigned the chair to Bishop Denny.

Motion to reconsider action on Report No. 9 on Missions

S. L. Dobbs, clerical delegate from the North Alabama Conference, moved to reconsider the action of the Conference by which Report No. 9 of the Committee on Missions was adopted. J. W. Moore, clerical delegate from the Virginia Conference, made the point of order that the motion to reconsider was out of order, because the minutes had been read. The chair ruled that the point was not well taken.

The call was made for the correction of the roll by substitutions or otherwise. There were no changes.

C. K. Wingo, clerical delegate from the Holston Conference, moved to lay the motion on the table. The motion to table did not prevail. M. M. Eakes, lay delegate from the East Oklahoma Conference, spoke to the motion to reconsider. Bascom Anthony, clerical delegate from the South Georgia Conference, made the point of order that the action in adopting the substitute was incorrect, as the amendment to the minority report had not been voted on, the Chair having been under the impression that there was no amendment. The point of order was not sustained.

S. E. Allison, clerical delegate from the New Mexico Conference, asked for a reading of the report. The report was read.

Motion prevails

The motion to reconsider prevailed by a vote of 166 for to 141 against.

J. A. Anderson, clerical delegate from the North Arkansas Conference, stated his purpose, when in order, to offer a substitute.

M. M. Eakes, lay delegate from the East Oklahoma Conference, stated his purpose, when he could be recognized as in order, to offer an amendment to the minority report.

Motion to recommit

S. E. Allison, clerical delegate from the New Mexico Conference, moved that the report be recommitted. J. A. Anderson, clerical delegate from the North Arkansas Conference, made the point of order that a motion to recommit is not debatable. The point was not sustained. R. H. Bennett, clerical delegate from the Virginia Conference, spoke to the question. J. W. Moore, clerical delegate from the Virginia Conference, made the point of order that the speaker was not discussing the motion to recommit. The point was not sustained. S. E. Allison moved the previous question. The previous question was ordered. The motion to recommit prevailed by a vote of 176 for to 134 against.

Previous question ordered

M. M. Eakes, lay delegate from the East Oklahoma Conference, moved that the Committee on Missions be instructed to report on the matter recommitted to them at the next session of this body. The motion prevailed.

W. F. Dunkle, clerical delegate from the Florida Conference, moved that the consideration of the matter just recommitted be made the special order of the day immediately after the reading of the minutes at our next session. J. B. Craven, clerical delegate from the Western North Carolina Conference, moved to lay the motion for special consideration on the table. The motion to lay on the table was lost by a vote of 119 for to 189 against. The motion to make consideration of the recommitted report the order of the day immediately after the reading of the minutes at our next session prevailed.

W. A. Christian, clerical delegate from the Virginia Conference, moved that when we adjourn it be to meet at 8 o'clock to-night.

W. A. Christian, clerical delegate from the Virginia Conference, rose to a question of personal privilege and corrected a statement concerning W. H. Stansell, of the Virginia Conference, made at the time of his motion to substitute R. E. Blackwell for W. H. Stansell on the Board of Education.

A. L. Moore, clerical delegate from the Northwest Texas Conference, moved to suspend the rules, to consider reports from the Committee on Education. The motion did not prevail.

F. P. Culver, Chairman of the Sifting Committee, presented the following report, which was adopted:

Sifting Committee reports

REPORT OF COMMITTEE TO SIFT THE CALENDAR

Your committee makes the following report: At the request of the Chairmen of Committees, we recommend that the following papers now on the Calendar be brought forward for action: No. 86, Itinerancy; Nos. 43, 44, 45, 46, 47, 48, and 49, Education; Nos. 70 and 74, Publishing Interests; No. 65, Sunday Schools; No. 61, Epworth Leagues; No. 50, Hospitals; No. 76, Lay Activities. Move to the bottom of the Calendar: No. 53, Episcopacy; No. 54, Education; No. 63, Itinerancy.

Respectfully submitted.

F. P. CULVER, *Chairman;*
W. ASBURY CHRISTIAN, *Secretary.*

L. H. Estes, of the Secretarial force, read the following cablegram, which had been sent in accordance with previous Conference action:

MAY 18, 1926.

To South, Danzig—

Wire to Poland

Communicate to Warsaw following: We assure all workers of prayers and sympathy of Conference and entire Church. Read Second Thessalonians three and sixteen.

A. F. WATKINS, *Secretary General Conference.*

Bascom Anthony, clerical delegate from the South Georgia Conference, rose to a privileged question and stated that J. L. Neill had been inadvertently misled into a statement that bishops in charge of foreign mission fields had approved his proposed resolution.

J. A. B. Fry, clerical delegate from the Pacific Conference, moved that Report No. 6 of the Committee on Church Relations and Bible Cause, which was recommitted this morning, be now taken up. The motion prevailed. The report was read and adopted, as follows:

Report No. 6 on Church Relations adopted

COMMITTEE ON CHURCH RELATIONS AND BIBLE CAUSES, REPORT NO. 6

We nominate the following for members of the Federal Council of Churches of Christ in America:

Bishops: W. A. Candler, John M. Moore, J. E. Dickey. James Cannon, Jr., H. A. Boaz, S. R. Hay.

At large: Plato Durham, Emory University, Ga.; R. M. Weaver, Corinth, Miss.; R. E. Dickenson, Dallas, Tex.; F. H. Shuler, Sumter, S. C.; Henry Jackson, San Angelo, Tex.; R. Ira Barnett, Miami, Fla.; J. A. Bays, El Paso, Tex.; W. E. Brock, Chattanooga, Tenn.; M. O. Shivers, Colorado Springs, Colo.

From the Annual Conferences: J. E. Northcutt, Montgomery, Ala.; H. M. Bruce, R. F. D. 2, Phoenix, Ariz.; C. D. Harris, Baltimore, Md.; O. F. Sensabaugh, Cleburne, Tex.; V. P. Atkinson, Pueblo, Colo.; D. H. Aston, Tulsa, Okla.; C. B. Peeler, Jacksonville, Fla.; F. A. Carter, Sweetwater, Tenn.; Robert Quail, Salem, Ill.; W. W. Ball, Mayesville, Ky.; A. C. Millar, Little Rock, Ark.; F. N. Parker, Emory University, Ga.; J. G. Akin, Hopkinsville, Ky.; J. T. Leggett, Vicksburg, Miss.; R. C. Holliday, Mexico, Mo.; J. D. Johnson, Jackson, Tenn.; J. H. Walker, East Las Vegas, N. Mex.; L. C. Branscomb, Birmingham, Ala.; S. R. McWhirter, Greenville, Tex.; G. C. Hardin, Fort Smith, Ark.;

M. T. Plyler, Raleigh, N. C.; R. G. Smith, Augusta, Ga.; Carroll Varner, Winona, Miss.; E. J. Harper, Corvallis, Oregon; A. J. Weeks, Nashville, Tenn.; C. D. Bulla, Los Angeles, Calif.; R. L. Russell, Nashville, Tenn.; Peter Stokes, Sumpter, S. C.; J. C. G. Brooks, Dublin, Ga.; W. R. Eckles, Lexington, Mo.; J. W. Barton, Nashville, Tenn.; M. L. Carlisle, Spartanburg, S. C.; S. H. Babcock, Oklahoma City, Okla.; S. H. C. Burgin, San Antonio, Tex.; D. B. Coltrane, Concord, N. C.; L. S. Cunningham, Fairmont, W. Va.; R. E. Blackwell, Ashland, Va. W. A. COOPER, *Chairman;*
J. A. B. FRY, *Secretary.*

Report No. 6 on Church Relations adopted

I. C. Jenkins, Secretary of the Committee on Episcopacy, submitted Report No. 10 of that Committee, which was received as being final under the law. The report is as follows:

Report No. 10 on Episcopacy received

COMMITTEE ON EPISCOPACY, REPORT NO. 10

Your committee begs leave to report that we have fixed the salaries of the bishops who are active at the same amount as during the last quadrennium, and the allowance for rent, office expenses, secretarial expenses, and traveling expenses the same as during the last quadrennium, except that in the case of the bishop who serves the district along the Pacific Coast an extra five hundred dollars be allowed for traveling expenses.

The salary for superannuate bishops is fixed at the same amount as during the last quadrennium. The allowance for widows of bishops, and for children under eighteen of deceased bishops, is fixed at the same amount as during the last quadrennium.

The same allowance is continued to the two daughters of Bishop Wilson.

An allowance of seventy-five dollars per month is made to Miss Fannie Early, daughter of Bishop Early.

All allowances for beneficiaries are to be paid monthly and on a monthly basis. F. P. CULVER, *Chairman;*
I. C. JENKINS, *Secretary.*

R. G. Mood, clerical delegate from the North Texas Conference, moved that it be the sense of the Conference that the rule against duplication of membership on Boards and Commissions be understood as not applicable to membership in the Federal Council of Churches of Christ in America. The motion prevailed.

J. W. Mills, clerical delegate from the Texas Conference, presented a resolution on completing the lay representation in Annual Conferences under the new rule of representation adopted to-day, and moved that the rules be suspended for consideration of the matter. The rules were suspended.

J. B. Craven, clerical delegate from the Western North Carolina Conference, moved as a substitute that the new rule become operative in 1927. A. W. Plyler, clerical delegate from the Western North Carolina Conference, moved to amend the substitute by providing that presiding elders be authorized to fill in the lists of lay delegates in accordance with the new rule, but did not press his motion and it was not put. S. L. Dobbs, of the North Alabama Conference, spoke to the question. W. T. Whiteside, clerical delegate from the North Texas Conference, moved the previous question. The motion prevailed. The vote was taken on the substitute, which was adopted.

Resolution of appreciation

George E. Booker, clerical delegate from the Virginia Conference, moved that the Conference, by a rising vote, extend thanks to the persons and organizations named in a paper presented by S. H. C. Burgin, of the Committee on Location and Entertainment, and that the thanks of the Conference include the committee also. The motion prevailed by a unanimous standing vote. The list is as follows: Dr. Grimes and the Local Committee on Entertainment; Mrs. Reeves, head of the Ladies' Committee on Entertainment; the Chamber of Commerce; the press and the Associated Press, with a special appreciation of the *Commercial Appeal* for large space given and also for broadcasting; the Editor and force of the *Daily Advocate;* the railroads; the bank at the Auditorium; the Hotel Peabody and other hotels, and their managements; all pastors and laymen as well as citizens of hospitable Memphis; the Conference pages; the pianist; members of the General Conference for their fine coöperation; members of the retiring Committee on Location and Entertainment.

Andrew Sledd, clerical delegate from the Alabama Conference, moved that it be the sense of the Conference that membership on the Educational Commission does not bar one from membership on Boards and Commissions.

Leave of absence was granted S. H. Short, lay delegate from the Virginia Conference.

J. W. Weldon, clerical delegate from the Louisville Conference, moved that we do now adjourn, and the motion prevailed.

Adjournment

Announcements were made, the doxology was sung, the benediction was pronounced, and the Conference stood adjourned.

EVENING SESSION

Pursuant to adjournment, the Conference convened at 8 P.M., Bishop Denny in the chair.

Devotional service

The Bishop announced and the Conference joined in singing Hymn 183, "Come, Holy Spirit, heavenly dove." R. E. Stackhouse, clerical delegate from the Upper South Carolina Conference, led in prayer.

Minutes read and approved

The minutes of the afternoon session were read, corrected, and approved.

Bishop Denny resigned the chair to Bishop Mouzon.

T. B. King, lay delegate from the Memphis Conference, rose to a privileged question and, on behalf of Memphis, thanked the General Conference for all that it had meant to the city in spiritual uplift.

The roll of the Conference was corrected as follows:

Substitutions, etc.

MISSOURI CONFERENCE.—*Clerical:* M. T. Haw, alternate, in place of Robin Gould.

TEXAS CONFERENCE.—*Clerical:* A. Frank Smith resumed his seat; S. S. McKenney, alternate, in place of James Kilgore.

WEST TEXAS CONFERENCE.—*Clerical:* Arthur J. Moore resumed his seat.

Report No. 9 on Missions considered

The pending question, the recommitted Report No. 9 of the Committee on Missions, was taken up. The committee presented a majority and a minority report. S. L. Dobbs, clerical delegate from the North Alabama Conference, moved that the minority report be adopted. M. M. Eakes, lay delegate from the East Oklahoma Conference, H. C. Morrison, clerical delegate from the Kentucky Conference, and Jackson B. Cox, clerical delegate from the Mexico Conference, spoke to the question. Stonewall Anderson, clerical delegate from the Little Rock Conference, moved the previous question. The previous question was ordered. The minority report was lost by a vote of 115 for to 168 against. The majority report was lost by a vote of 138 for to 168 against.

Bishop Denny presented the decision of the College of Bishops concerning the right of membership in the General Conference of delegates who have removed or have been transferred, as follows:

Episcopal decision

EPISCOPAL DECISION

To the General Conference of the Methodist Episcopal Church, South, assembled, in Memphis, Tenn., May 19, 1926.

Dear Brethren: Yesterday you passed the following Report of the Committee on Itinerancy to change paragraph 33 of the Discipline of 1922:

"The clerical representatives shall be elected by the clerical members of the Annual Conference; *provided,* that such representatives have been traveling preachers at least four years next preceding their election, and are in full connection with the Annual Conference which elects them when elected, and also at the time when holding the General Conference.

"The lay representatives shall be elected by the lay members of the Annual Conference *provided,* that such representatives be twenty-five years of age, and shall have been members of our Church for at least six calendar years next preceding the time of their election, and also at the time of holding the General Conference; *provided,* that if such representative elected shall change his membership to another congregation outside the boundaries of the Annual Conference which elected him, the alternate shall take the seat in the General Conference in order of election."

Episcopal decision

Sixteen clerical and lay representatives in the General Conference have written to the College of Bishops stating that, "under the conviction that their constitutional rights are being endangered, and exercising the right of any minister or lay member to appeal under such circumstances, they do hereby appeal to the College of Bishops, the body which alone has jurisdiction regarding constitutional questions to decide upon the constitutionality of the legislation" referred to. As is our duty, on the question set forth, and also in response to the call of these honored brethren, we submit the following statement:

This paragraph was inserted in our law after receiving the vote of two-thirds of the General Conference with the concurring vote of three-fourths of the members of the several Annual Conferences who were present and voted. It affects the qualifications of the representatives of the Annual Conferences in the General Conference, and puts a limit on the action of the Annual Conferences to which those Conferences have not agreed.

It is our duty, yours and ours, to guard all the rights of the Annual Conferences of which they have not divested themselves. From the beginning of the delegated General Conference in 1808 each Annual Conference has possessed, and in more than one instance has exercised, the right to be represented in the General Conference by representatives who were not members at the time of the session of the General Conference of the Annual Conference that elected them.

When lay representation in the Annual and General Conferences was legalized in our Church by constitutional process, the qualifications of those eligible to election as representatives was in a number of points specifically set forth. For example, each lay representative "must be twenty-five years of age, and shall have been members of our Church for at least six years next preceding the time of their election, and also at the time of holding the General Conference." The Annual Conferences also consented that one lay delegate from each Annual Conference "may be a local preacher."

Unless the Annual Conferences agree to a change in the qualifications of its representatives, the change cannot legally be made. If it be your desire to make the change contained in your action taken yesterday, it will be our duty, as it will be our pleasure, after favorable action by a two-thirds vote of this body, a quorum being present and voting, to submit it to the Annual Conferences for their determination.

For the College of Bishops:

COLLINS DENNY, *Secretary.*

Motion to clear the Calendar

W. A. Christian, clerical delegate from the Virginia Conference, moved that we now take up the Calendar and proceed to clear it as rapidly as possible. The motion prevailed.

Report No. 12 of the Committee on Itinerancy was taken from the Calendar and passed to record, as follows:

Report No. 12 on Itinerancy passed to record

COMMITTEE ON ITINERANCY, REPORT NO. 12

The Committee on Itinerancy submits its report on the Annual Conference Journals in the following order:

1. The Journals of those Conferences that are well kept, securely bound, properly signed, and upon which there is no criticism. They are as follows: Alabama, Arizona, Baltimore, Brazil, Central Texas, East Oklahoma, Florida, Holston, Kentucky, Korea, Louisiana, Memphis, Mississippi, Missouri, North Alabama, North Arkansas, North Carolina, North Georgia, North Mississippi, North Texas, Northwest, Northwest Texas, Pacific, Siberia Mission, South Brazil, South Carolina, South Georgia, Southwest Missouri, Tennessee, Texas, Upper South Carolina, Virginia, West Texas, Western Mexican Mission, Western Virginia.

2. The Journals that are subject to the criticism of not being well bound or not properly signed: Cuba, Illinois, Little Rock, Louisville, New Mexico, St. Louis, Western North Carolina.

The Belgian Mission and the Czechoslovak Mission presented only the minutes of 1925.

3. Those Journals that were not submitted to the committee, as follows: Central Brazil, China Mission, Congo Mission, Denver, Indian Mission, Japan Mission, Mexico, Polish and Danzig Mission, Texas Mexican Mission, West Oklahoma.

Respectfully submitted. B. F. LIPSCOMB, *Chairman;*
W. F. DUNKLE, *Secretary.*

Report No. 3 of the Committee on Education was taken from the Calendar and read. H. H. Sherman, clerical delegate from the Baltimore Conference,

Report No. 3 on Education considered

spoke to the question. W. A. Christian moved to amend by making March and April the special time for collecting the Christian Education Movement pledges. J. B. Winn, clerical delegate from the Virginia Conference, called attention to the fact that March and April had been given to the Superannuate Endowment Movement. W. W. Scott, clerical delegate from the North Alabama Conference, spoke to the question and moved as a substitute that we put the collection of the educational pledges in the hands of our colleges. W. G. Cram, clerical delegate from the Kentucky Conference, spoke to the question. W. A. Christian moved to refer the matter to the General Board of Education and the Board of Missions. W. W. Scott withdrew his substitute. R. L. Flowers, lay delegate from the North Carolina Conference, moved to amend by changing the time to end with January 31, 1927. The motion to refer the matter to the Board of Education and the Board of Missions prevailed.

Report No. 4 of the Committee on Education was taken from the Calendar, read, and adopted, as follows:

Report No. 4 on Education adopted

COMMITTEE ON EDUCATION, REPORT NO. 4

Your committee had before it a memorial from the General Board of Education bearing on the method of electing heads of departments of the Board of Education. The intent of this memorial is expressed in the following:

"The General Conference is hereby memorialized to amend paragraph 445 of the Discipline so that the General Secretary of the Board of Education shall have the right to nominate the heads of the several departments, by inserting in this paragraph the words, 'on nomination of the General Secretary,' so that the paragraph as amended will read:

"'The Board shall determine the number of officers, in addition to the General Secretary, necessary to carry on the work committed to it by the General Conference, shall elect them, on nomination of the General Secretary, and shall prescribe their duties.'"

Your committee recommends concurrence.

R. L. FLOWERS, *Chairman;*
PAUL B. KERN, *Secretary.*

Report No. 5 of the Committee on Education was taken from the Calendar, read, and adopted, as follows:

Report No. 5 on Education adopted

COMMITTEE ON EDUCATION, REPORT NO. 5

Your committee had before it a memorial from the General Board of Education relative to institutions established by the Educational Commission. The intent of this memorial is expressed in the following:

"*Whereas* the last proviso in paragraph 450 and also the last proviso in paragraph 61 of the Discipline have become obsolete, the General Conference is hereby memorialized to strike out these provisos, which read as follows: "'Provided that this does not apply to any institutions that may be established or used by the Educational Commission ordered by the General Conference.'"

Your committee recommends concurrence.

R. L. FLOWERS, *Chairman;*
PAUL B. KERN, *Secretary.*

Report No. 6 of the Committee on Education was taken from the Calendar and read. R. L. Flowers, lay delegate from the North Carolina Conference and Chairman of the Committee, spoke to the report. The report was adopted, as follows:

Report No. 6 on Education adopted

COMMITTEE ON EDUCATION, REPORT NO. 6

Your committee had before it memorials from the Upper South Carolina Conference, the South Carolina Conference, and the General Board of Education bearing on the classification of our educational institutions. The intent of these memorials is expressed in the following:

We hereby memorialize the General Conference to change the law dealing with the classification and support of educational institutions:

1. By striking out Section III., pages 210 and 211 of the Discipline.

2. Amend paragraph 459 by striking out the phrase, "in classifying these institutions," in the second line from the top of page 208.

3. Amend paragraph 460 by striking out proviso (4), beginning in the last line of page 208, which reads as follows: "No institution shall receive the financial support of the Church except those which are duly classified according to

the standards and requirements of the Commission on Education."

Report No. 6 on Education adopted

4. Amend Section I., Chapter XIV., by adding the following paragraphs after paragraph 449:

"¶450. No educational institution or educational foundation of the Methodist Episcopal Church, South, shall hereafter be established or receive support from the funds of the Church unless its plans and organization have been first submitted to the Board of Education for its counsel and advice.

"¶451. No institution of the Methodist Episcopal Church, South, shall change its type of organization—for example, from an academy to a college—without having first secured the approval of the Board of Education.

"¶452. All the educational institutions of the Methodist Episcopal Church, South, shall make provision in their curricula for the study of religious education, including courses in the Bible."

Your committee recommends concurrence.

R. L. **Flowers**, *Chairman;*
Paul B. **Kern**, *Secretary.*

Report No. 7 of the Committee on Education was taken from the Calendar, read, and adopted, as follows:

Report No. 7 on Education adopted

COMMITTEE ON EDUCATION, REPORT NO. 7

Your committee had before it a memorial from the General Board of Education bearing on the establishment of new schools and foundations. The intent of this memorial is expressed in the following:

"The General Conference is hereby memorialized to amend paragraph 460 of the Discipline by inserting after the word "institutions," in proviso (2), the words, "below college grade," and make the corresponding change in proviso (1), paragraph 61, so that both of these provisos will read as follows:

"'No new institutions below college grade may be established, nor one already existing be taken under the care of the Church, without first being adopted by the Annual Conference on the recommendation of the Conference Board of Education, after counsel with the General Secretary."

Also to amend proviso (3), paragraph 460, and proviso (2) in paragraph 61, by inserting the words, "or educational foundation" after the words "theological schools," so that both provisos as amended will read:

"No university or college or theological school or educational foundation shall be established, nor existing one adopted, without the concurrent recommendation of the General Board.'"

Report No. 7 on Education adopted

Your committee recommends concurrence.

R. L. **FLOWERS**, *Chairman;*
PAUL B. KERN, *Secretary.*

Report No. 8 of the Committee on Education was taken from the Calendar, read, and adopted, as follows:

Report No. 8 on Education adopted

COMMITTEE ON EDUCATION, REPORT NO. 8

Your committee had before it a memorial from the General Board of Education relative to the United States Census Bureau endeavoring to take a census of religious bodies. The intent of this memorial is expressed in the following:

"*Whereas* the United States Census Bureau is endeavoring to take an accurate and thorough census of religious bodies; therefore be it

"*Resolved*, That all pastors and other officers of our Church who may receive blanks be requested to fill them out carefully and promptly with the information desired, and return them to the proper authorities."

Your committee recommends concurrence.

R. L. **FLOWERS**, *Chairman;*
PAUL B. KERN, *Secretary.*

Report No. 9 of the Committee on Education was taken from the Calendar and read. J. W. Mills, clerical delegate from the Texas Conference, moved to lay the report on the table. R. L. Flowers, Chairman of the Committee, spoke to the report. The report was laid on the table.

Report No. 10 of the Committee on Revisals was taken from the Calendar and read. L. H. Estes, clerical member from the Memphis Conference, moved to amend by adding the name of the Assistant to the Book Editor, Curtis B. Haley. The amendment was accepted and the report adopted, as follows:

Report No. 10 on Revisals amended and adopted

COMMITTEE ON REVISALS, REPORT NO. 10

Your committee had before it a section of page 33 of the Episcopal Address, entitled "Committee on Style and Arrangement of the Discipline." We recommend that the suggestion of the paragraph be approved and that Bishop Collins Denny, the Book Editor, the Assistant to the Book Editor, the Editor of the *Christian Advocate*, and the two Publishing Agents be appointed a committee to edit and issue the Discipline in the form upon which they may agree as best.

E. B. CHAPPELL, *Chairman;*
J. W. HUNT, *Secretary.*

Report No. 11 of the Committee on Revisals was taken from the Calendar, read, and adopted, as follows:

Report No. 11
on Revisals
adopted

COMMITTEE ON REVISALS, REPORT NO. 11

Your committee respectfully recommend that the College of Bishops be instructed to appoint a committee of five members to revise the statistical blanks and blank forms required by the law and customs of our Church.

E. B. CHAPPELL, *Chairman;*
J. W. HUNT, *Secretary.*

Report No. 8 of the Committee on Publishing Interests was taken from the Calendar, read, and adopted, as follows:

Report No. 8 on
Publishing
Interests
adopted

COMMITTEE ON PUBLISHING INTERESTS, REPORT NO. 8

Your committee having given careful consideration to the report of the Board of Managers of Tract and Evangelistic Literature, which shows that many thousands of valuable tracts have been published and distributed during the quadrennium, and that the Board has been able to meet all demands out of the appropriation granted them, each year having shown an increased circulation over the preceding year, and the indications being that the last year of the quadrennium will consume the appropriation, we respectfully recommend concurrence in the following:

We would recommend that you consider the advisability of transferring this tract work to the Publishing House, whose facilities we now use both in publishing and distribution. The only Disciplinary change necessary to effect this would be the elimination of Chapter XV. of the Discipline of 1922, as the powers and duties of the Book Committee and Publishing Agents as outlined in the Discipline cover the ground for which the Board was created. We recommend that the appropriation made for the work be increased to not more than $10,000 for the quadrennium, and that the same, or as much thereof as may be necessary, be set apart for this purpose by the Publishing Agents.

W. R. ODELL, *Chairman;*
J. W. PERRY, *Secretary.*

Report No. 12 of the Committee on Publishing Interests was taken from the Calendar and read. I. C. Jenkins, clerical delegate from the Florida Conference, spoke to the report. The report was adopted, as follows:

Report No. 12 on Publishing Interests adopted

COMMITTEE ON PUBLISHING INTERESTS, REPORT NO. 12

Your committee begs leave to make the following report:

We have had under consideration the memorial from the Book Committee on connectional and Conference periodicals, also the report of the Commission on Connectional and Conference Periodicals. We think that the recommendation in the memorial of the Book Committee touching the Florida plan is worthy of study on the part of any Conference organ which might be interested in studying the plan.

We concur in the report of the Commission on Connectional and Conference Periodicals in so far as that report relates to the Conference organs. The value of the Conference organs to the various interests of the Church has been immeasurable, and we recommend that the Conference organs be given a position of importance equal to every other interest of the Church. Without them the Church would be shorn of its greatest medium of publicity and promotion.

We further recommend a change in paragraph 71, page 44, of the Discipline so as to have it read as follows: "Let every Annual Conference, at its first session after each General Conference, appoint a Board of Christian Literature, to consist of one lay member from each presiding elder's district and an equal number of preachers to continue in office four years. It shall be the duty of this Board to put into effect such plans as the Annual Conferences may adopt to promote the success and efficiency of the Conference organs. To this Board shall be referred all matters relating to the publication and distribution of current religious literature. This Board shall hold an anniversary at some time during the period of the Annual Conference and shall prepare a program therefor."

Let the General and Conference Boards duly recognize the value of the Conference organs as a means of publicity and let them use them accordingly, being mindful at the same time that the Conference organs should receive such compensation as this service may deserve.

Report No. 12 on Publishing Interests adopted

Inasmuch as the Commission on Connectional and Conference Periodicals suggest that the General Conference select a Commission to serve through the incoming quadrennium, in order that the study of this problem of our connectional and Conference periodicals may be continued for another four years, we recommend the nomination of the following: D. H. Aston, M. E. Lazenby, S. K. Cockrell, P. E. Riley, T. A. Sikes, Homer Thompson (of Atlanta, Ga.), G. A. Hanke (of St. Louis), and John W. Barton.

Personnel of Commission on Connectional and Conference Periodicals

Respectfully submitted. W. R. ODELL, *Chairman;*
J. W. PERRY, *Secretary.*

C. M. Hay, clerical delegate from the St. Louis Conference, asked to be relieved from the Commission on Periodicals as announced in the report just adopted, as he is on the Board of Temperance and Social Service. The request was granted.

Report No. 5 of the Committee on Sunday Schools was taken from the Calendar, read, and adopted, as follows:

COMMITTEE ON SUNDAY SCHOOLS, REPORT NO. 5

Report No. 5 on Sunday Schools adopted

Your committee makes the following recommendations:

Amend Chapter XII., Section I., paragraph 365, by adding subdivision (15), to read as follows:

"15. To provide, in coöperation with the Stewardship Department of the General Board of Lay Activities, instruction and training in the principles of Christian stewardship, which shall include: (1) The consideration of Christian stewardship in connection with the regular expositions of the International Uniform Lessons; (2) the incorporation of suitable studies on this subject in any future revisions of the International Graded Lessons; (3) the preparation of one or more elective courses for Intermediates, Seniors, Young People, and Adults; (4) and the inclusion of a unit on Christian stewardship in the curriculum of the Sunday School Standard Training Course."

Amend Chapter XII., Section II., paragraph 381, subdivision (3), by inserting after the words "better organization and equipment" the words, "Instruction and training

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in the principles and practice of Christian stewardship," so that the paragraph when amended will read:

"(3) To promote evangelism through instruction, better organization, and equipment; instruction and training in the principles and practice of Christian stewardship; and more effective training in worship, and in missionary, social service, and other forms of religious activity."

Amend Chapter XII., Section III., by adding a new paragraph at the close of the section, as follows:

"¶394. Each Sunday school shall have a stewardship director, selected in the same manner as the other general officers of the school (¶387), who shall be the representative of the Sunday school on the Christian Stewardship Committee of the local Church, and whose duty it shall be to promote the knowledge and practice of the principles of Christian stewardship through the various organizations and departments of the Sunday school."

ANDREW SLEDD, *Chairman;*
W. A. CHRISTIAN, *Secretary.*

J. W. Johnson, clerical delegate from the Louisville Conference, moved that we do now adjourn. The motion did not prevail.

Report No. 5 of the Committee on Epworth Leagues was taken from the Calendar and read. L. H. Estes, clerical member from the Memphis Conference, moved to strike out the third paragraph. The amendment prevailed. The report as amended was adopted, as follows:

Report No. 5 on Epworth Leagues amended and adopted

COMMITTEE ON EPWORTH LEAGUES, REPORT NO. 5*

Your committee had before it similar memorials from the West Texas Conference and the Little Rock Annual Conference. We recommend concurrence in the following:

"We recommend that Epworth League Anniversary Day be observed the fourth Sunday in March.

"We request the General Conference to instruct the committee in charge of the Conference statistical blanks to add columns to the report blanks for the three classes of Epworth Leagues: Junior, Intermediate, and Senior.

"We oppose at this time the consolidation of the Board of Education and the Sunday School and Epworth League Boards."

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*Amendment adopted at morning session of fourteenth day, page 284.

GEORGE POHLMAN, *Chairman;*
W. W. HOLMES, *Secretary.*

Report No. 6 of the Committee on Hospitals was taken from the Calendar, read, and adopted, as follows:

Report No. 6 on Hospitals adopted

COMMITTEE ON HOSPITALS, REPORT NO. 6

Your committee had before us memorials from the Methodist Preachers' Association of New Orleans and from the Shreveport District Conference of the Louisiana Conference asking the establishment of a Methodist Hospital at New Orleans, La., and we look with favor on the request. We recognize that the city of New Orleans, because of its large cosmopolitan population of nearly a half million, and because of its situation as a great port of entry to the South, to which an increasing number of our Latin-American neighbors come for hospital treatment, presents both the need and the opportunity for a great Methodist hospital, unequaled, we believe, by any other city in the territory of our Church. We recommend that the General Conference authorize the General Hospital Board, with a view to such coöperation as shall be necessary, to give every encouragement to any proposals and offers which may come from the citizens of New Orleans, the Louisiana Conference, or from any other interested persons, or bodies, that shall warrant the Board in undertaking said enterprise; and that with such warrant the Board proceed with the building and operation of a Methodist hospital in the city of New Orleans.

CHARLES C. JARRELL, *President;*
D. H. HOTCHKISS, *Secretary.*

Report No. 13 of the Committee on Missions was taken from the Calendar, read, and adopted, as follows:

Report No. 13 on Missions adopted

COMMITTEE ON MISSIONS, REPORT NO. 13

Your committee had before it a memorial from the Board of Missions, as follows: "That the work among the Koreans and Japanese in California be established as a mission, and that the same shall be named the California Oriental Mission."

We recommend concurrence.

BASCOM ANTHONY, *Chairman;*
W. ERSKINE WILLIAMS, *Secretary.*

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Report No. 9 of the Committee on Temperance and Social Service was taken from the Calendar. C. M. Hay, Chairman of the Committee, stated that the report contained no legislation, but had been published in the *Daily Advocate*, and moved that the report be adopted without reading. The motion prevailed and the report was adopted, as follows:

Report No. 9 on Temperance and Social Service adopted without reading

COMMITTEE ON TEMPERANCE AND SOCIAL SERVICE, REPORT NO. 9

Your committee submits the following report:

We would emphasize the important relation which the work our Commission on Temperance and Social Service is doing bears to the three great temperance organizations of the nation and of the world—namely, the Anti-Saloon League of America, the Woman's Christian Temperance Union, and the World League against Alcoholism. We highly appreciate the great service which these organizations are rendering to humanity in the educative as well as in the legislative work which they are doing to destroy not only the legalized liquor traffic, but the lawless traffic as well.

We especially commend again the Anti-Saloon League of America as our approved agency for active, efficient cooperation with the members of other Churches and temperance organizations in the fight against the common enemy. Recent events have demonstrated that the work of the Anti-Saloon League was not finished when the Federal amendment was adopted. The same nation-wide organization which was necessary to secure the ratification of the Federal amendment is equally necessary to secure its proper enforcement. The fact that the greatest efforts of the enemies of the prohibition law are being made to discredit and, if possible, to destroy the Anti-Saloon League should convince every one that the agency which is most greatly feared by the lawless nullifying element is this same Anti-Saloon League, which is fundamentally "the Church in action against the saloon." Therefore we urge our people to continue to give to the Anti-Saloon League, both State and national organizations, that moral and financial support necessary for the successful and efficient work which it is doing, which work cannot be successfully carried on by any single denomination as such.

We are gratified to learn that the World League against Alcoholism, in the organization of which our Commission took part, is now well established, including in its member-

Report No. 9 on Temperance and Social Service adopted without reading

ship the Woman's Christian Temperance Union and the Anti-Saloon League of America in our own land and similar leading temperance organizations in most of the leading countries of the world. The traffic in intoxicants is not a local problem. The advocates of the traffic decline to consider it a local problem, even should we so desire, and are endeavoring to smuggle into our country as much liquor as possible. While we cannot participate as citizens in the affairs of any other country, yet we can properly, especially when invited, carry the prohibition message to the people of other nations. We send our missionaries to proclaim the gospel of Christ to all people, whether they desire to hear it or not. That gospel, if accepted, revolutionizes a man's entire life. The gospel of temperance and sobriety and the duty to deny self-indulgence is a part of our great, all-embracing message. It is of vital concern to us that Mexico, Canada, and Cuba, which are at our doors, can greatly neutralize the benefits of the prohibition law by permitting the manufacture, the transportation, and the sale of intoxicants within their borders. The best methods to overcome such smuggling are by "peaceful penetration" and through coöperation with the temperance workers of all lands to give our own temperance message. We, therefore, most heartily indorse the World League against Alcoholism as a great international organization for the spread of the gospel of sobriety, and we commend to that organization the omnipartisan and interdenominational methods which have so successfully been adopted by the Anti-Saloon League in the United States as a wise policy for international operations.

We believe that our Commission should be a member of the League and should carry on its international temperance activity through the channels of the World League to as great an extent as possible.

It is a matter of gratification to your committee that the Chairman of the Executive Committee of the World League against Alcoholism for the past four years, indeed every year but one since the organization of the League, has been the Chairman of our own Commission, Bishop James Cannon, Jr., in which capacity he has carried the temperance gospel into many lands.

We recommend the adoption of the foregoing as the sentiments of the Conference.

CHARLES M. HAY, *Chairman;*
W. G. HENRY, *Secretary.*

Report No. 3 of the Committee on Lay Activities was taken from the Calendar. The Secretary began reading and asked if the body desired to adopt the report item by item. M. E. Lawson, lay delegate from the Missouri Conference and Chairman of the Committee, stated that the report simply provided for the necessary changes in the Discipline that had already been enacted into law when the Constitution of the Board of Lay Activities was adopted on Monday. L. N. Stuckey, clerical delegate from the Northwest Texas Conference, moved that, in view of this explanation, the report be adopted without reading. The motion prevailed and the report was adopted as follows:

Report No. 3 on Lay Activities adopted without reading

COMMITTEE ON LAY ACTIVITIES, REPORT NO. 3

Your committee begs leave to submit Report No. 3, requesting certain changes in the Discipline to conform with and make effective the provisions of the legislation adopted in Report No. 2, as follows:

1. Paragraph 117, Section VII., Chapter II., is hereby repealed.

2. In paragraph 116, division I., subdivision 7, strike out the items, "(3) From the Social Service Committee; (4) From the Evangelistic Committee; (5) From the Christian Education Committee; (7) From the Lay Speakers' Committee," and insert "(4) From any other Committee." Add subdivision 8 to read as follows: "8. From the Wesley Brotherhood." In division II. strike out the first question. The paragraph will then read:

"¶116. *Ans.* 4. The following shall be the general order of business:

"I. Receiving reports,

"1. From all the preachers in the Church of their labors since the last meeting.

"2. From the class leaders.

"3. From the Sunday schools.

"4. From the stewards.

"5. From the Epworth Leagues.

"6. From the Woman's Missionary Societies.

"7. From the Board of Lay Activities:

"(1) From the Lay Leader.

"(2) From the Missionary Committee.

"(3) From the Christian Stewardship Committee.

"(4) From any other Committee.

"8. From the Wesley Brotherhood.

Report No. 3 on Lay Activities adopted without reading

"II. Question. Can anything more be done to strengthen and build up the Church in the community and to advance the cause of Christ?"

3. Amend paragraph 112 as follows:

(*a*) In division I. add a new subdivision after subdivision (5) to read as follows: "(6) Lay Activities, including Christian stewardship and the Wesley Brotherhood." The paragraph will then read:

"1. Is there a written report from the preacher in charge on the general state of the Church?

"Let this report embrace the following:

"(1) Epworth Leagues.

"(2) Sunday schools.

"(3) Pastoral instruction of children.

"(4) Membership: (*a*) Names of those who have joined by vows, certificate, or otherwise; (*b*) names of those removed by death, certificate, withdrawal, expulsion, or otherwise.

"(5) Missions, including Woman's Missionary Societies, and Church Extension.

"(6) Lay Activities, including Christian stewardship and the Wesley Brotherhood.

"(7) Other items worthy of record.

"(8) Plans for future work."

(*b*) Strike out the questions in division 7 and substitute the following: "Have the Christian Stewardship and Missionary Committees been elected? Has any other committee been elected?"

(*c*) Insert after division 16 the following divisions:

"17. Who is the Chairman of the Christian Stewardship Committee, and what is the report from that Committee?

"18. Is there a report from the Wesley Brotherhood?"

(*d*) In division 24 strike out "have been" and insert "are," so that this division will then read:

"24. Who is elected Charge Lay Leader, and who are elected Church Lay Leaders? (In stations the Charge Lay Leaders should act as Church Leaders.)"

4. Amend paragraph 32, Section V., Chapter II., by adding, after division 29, the following divisions:

"30. What is the number of Wesley Brotherhoods and of Wesley Brotherhood members?

"31. What is the number of members enrolled in the Fellowship of Stewardship?"

5. Amend paragraph 100, Section VI., Chapter II., by striking out "The chairman of the Evangelistic Committee, the Chairman of the Social Service Committee" and inserting "the chairman of the Committee on Christian Stewardship, the chairman of the Missionary Committee, the chair-

man of any other committee created by the Church Board of Lay Activities, and the President of the Wesley Brotherhood," so that the paragraph as amended will read:

Report No. 3 on Lay Activities adopted without reading

"Question 1. Who shall compose a Quarterly Conference?

"¶100. *Ans.* All the traveling and local preachers, including superannuated preachers residing within the circuit or station (whether without or within the limits of the Annual Conferences to which they belong), with the exhorters, stewards, trustees who are members of the Church, and class leaders, of the respective circuits, stations, and missions, together with the superintendents of Sunday schools who are members of the Church, the secretaries of Church Conferences, the presidents of Senior Epworth Leagues, the Charge Lay Leader, the Church Lay Leaders, the chairman of the Committee on Christian Stewardship, the chairman of the Missionary Committee, the chairman of any other Committee created by the Church Board of Lay Activities, the president of the Wesley Brotherhood, the president of the Woman's Missionary Society, and none others."

6. Amend paragraph 104 by inserting, after the words "to elect superintendents of Sunday schools," the words "Charge and Church Lay Leaders," so that the paragraph as amended will read:

"¶104, *Ans.* 2. To superintend the interests of Sunday schools and the instruction of children; to elect superintendents of Sunday schools and Charge and Church Lay Leaders at the fourth Quarterly Conference of each year, on nomination of the preacher in charge; and to confirm the Presidents of Senior Epworth Leagues at the Conference next succeeding their election.

Respectfully submitted. M. E. LAWSON, *Chairman;*
J. E. CRAWFORD, *Secretary.*

A. J. Lamar, clerical delegate from the Alabama Conference, obtained the floor and called the attention of the Conference to the peril of enacting legislation without reading and under conditions of fatigue and haste.

Adjournment

J. W. Mills, clerical delegate from the Texas Conference, moved that we do now adjourn, and the motion prevailed. After various announcements, the Conference stood adjourned with the benediction pronounced by Bishop Mouzon.

FOURTEENTH DAY, THURSDAY, MAY 20

According to rule, the Conference convened at 9 A.M., Bishop Mouzon in the chair.

Devotional service

The opening devotional service was conducted by the Bishop. The Conference joined in singing Hymn 208, "I love thy kingdom, Lord." The Bishop read Psalm lxxxiv., and Dr. J. B. Hingeley, of the Board of Pensions, Methodist Episcopal Church, led in prayer.

Minutes read and approved

The minutes of Wednesday evening's session were read and approved.

W. G. Cram, clerical delegate from the Kentucky Conference, gave notice that, at the proper time, he would move to reconsider the action whereby Report No. 3 of the Committee on Education was adopted.

H. E. Draper, clerical delegate from the West Texas Conference, gave notice that he would, at the proper time, move to reconsider the action of the Conference in adopting Report No. 5 of the Committee on Epworth Leagues.

Bishop Mouzon announced the following to constitute the Committee on Statistical Blanks for the quadrennium: L. H. Estes, George L. Beale, W. E. Morris, D. H. Hotchkiss, and H. M. Canter.

Bishop Mouzon resigned the chair to Bishop Moore.

Substitutions, etc.

The roll of the Conference was corrected as follows:

NORTH ALABAMA CONFERENCE.—Leave of absence was asked for and granted to W. E. Morris, clerical delegate, and F. B. Yeilding, C. E. Fuller, E. A. Hammett, and C. W. Sarver, lay delegates.

NORTH MISSISSIPPI CONFERENCE.—*Clerical:* J. B. Randolph, alternate, in place of T. H. Lipscomb. *Lay:* J. G. McGowen resumed his seat. R. E. Wilburn, alternate, in place of Herbert Holmes.

W. G. Cram, clerical delegate from the Kentucky Conference, moved a reconsideration of the action by which the matter contained in Report No. 3 of

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the Board of Education was referred to the Board of Education and the Board of Missions. The matter was reconsidered.

H. H. Sherman, clerical delegate from the Baltimore Conference, introduced a resolution, which was adopted as follows:

The Board of Education hereby memorializes the General Conference to approve the recommendation of its Administrative Committee to extend the time for completing the collection of the Christian Education pledges until December 31, 1927, and to set apart the period from August 1 to December 31 as limits within which two months shall be selected by each Annual Conference for intensive effort and to call upon bishops, presiding elders, pastors, and members to coöperate in completing this work.

Report No. 17 of the Committee on Revisals was taken from the Calendar, on motion of R. G. Mood, clerical delegate from the North Texas Conference. The report was read and adopted, as follows:

Report No. 17 on Revisals adopted

COMMITTEE ON REVISALS, REPORT NO. 17

Your committee recommend that the following words in parenthesis be inserted after the words "inquiries made" in ¶112 in the Discipline of 1922, so that the paragraph shall read: "After religious service, let a Secretary be elected, the roll called, and the following inquiries made (the Quarterly Conference of an Annual Conference on a mission field may substitute for these such inquiries as may be directed by its own Annual Conference)."

E. B. CHAPPELL, *Chairman;*
F. A. CARTER, *Secretary.*

H. E. Draper, clerical delegate from the West Texas Conference, moved to reconsider the act by which Report No. 5 of the Committee on Epworth Leagues was adopted. The motion prevailed. H. E. Draper moved that the report be amended by substituting in paragraph 3 that the Anniversary Day offering should be divided as follows: 75% to the Annual Conference League Board and 25% to the Epworth League Central Office. The amendment was adopted. The report as amended was adopted. (See minutes of Wednesday evening, page 276.)

R. P. Shuler, clerical delegate from the Pacific Conference, moved a suspension of the rules to consider a paper on motion pictures. The rules were suspended. Nathan Newby, lay delegate from the Pacific Conference, spoke against the paper and R. P. Shuler for it. J. W. Mills, clerical delegate from the Texas Conference, moved the previous question. The motion prevailed. The paper was adopted, as follows:

Resolution on moving pictures adopted

RESOLUTIONS ON MOVING PICTURES

Whereas there is now pending before the Congress of the United States a bill to establish national censorship of moving pictures; and whereas that bill is at the present time in the Committee on Education of that body; and whereas our College of Bishops have called to our attention, in their Address, the pernicious influence and baneful effect of the vile and suggestive upon the screen; therefore be it

Resolved: 1. That this, the twentieth session of the General Conference of the Methodist Episcopal Church, South, go on record as heartily favoring censorship of moving pictures by the Federal Government and that we deplore and condemn both the private lives of many who are engaged in the making of moving pictures as well as the vile and suggestive pictures which are offered the youth of the land by these producers and so-called artists. We hold that the stream can never rise above its source and that the pictures produced by moviedom can never outstrip or overcome the moral attitude and lack of idealism that seem to characterize the movie people. We deplore the fact that there are people in America who seem to be eager to commercialize the lusts and passions of men and who do not hesitate to sacrifice chastity and other priceless assets for the gate receipts. We call upon our representatives in Congress to do all within their power to check the pernicious influence of those among the moving picture people who are thus defiling and despoiling our land. We commend all moving picture people who are true to our moral standards and codes of ethics and who are earnestly endeavoring to produce clean, wholesome, and uplifting pictures.

2. That copies of this resolution be sent by the Secretary of this body to both Houses of Congress, the Committee on

Education of the Lower House, and to the President of the United States.

R. P. SHULER,
H. E. DRAPER,
O. T. COOPER.

Resolution on moving pictures adopted

E. E. Clements, clerical delegate from the Cuba Conference, asked unanimous consent to move an amendment to Report No. 17 of the Committee on Revisals. The consent being given, Brother Clements asked that the word "may" be substituted for the word "shall" in the above mentioned report. The request prevailed.

E. M. Copenhaver resigned from the Hospital Board, and the resignation was accepted. H. L. Ott, of Kentucky, was elected to take his place.

W. A. Cooper, clerical delegate from the Florida Conference, moved that Report No. 4 of the Committee on Itinerancy, already adopted, and upon which the Bishops had rendered their opinion, now be voted upon to send down to the Annual Conferences for constitutional amendment. The Chair ruled that the rules would have to be suspended to consider the motion.

Standing Committees called

The Standing Committees were called and there were no reports.

The Special Committees were called and the report from the Special Committee to Nominate an Educational Commission was presented, read, and adopted, as follows:

Report of Special Committee adopted

REPORT OF SPECIAL COMMITTEE TO NOMINATE EDUCATIONAL COMMISSION

Your committee, instructed to nominate the Educational Commission which was created by the report of the Special Committee on the Reorganization of Boards (Section 4, paragraph 2), beg leave to report as follows:

1. We nominate the following for membership on this Commission, the names being arranged in alphabetical order: W. M. Alexander, Fayette, Mo.; Mrs. D. N. Bourne, Greenwood, S. C.; J. L. Cuninggim, Nashville, Tenn.; J. L. Decell, Jackson, Miss.; J. S. French, Bristol, Va.; O. E. Goddard, Conway, Ark.; Paul B. Kern, Dallas, Tex.; Mrs. W. A. Newell,

Mount Airy, N. C.; W. F. Quillian, Macon, Ga.; C. M. Reves, Little Rock, Ark.; C. T. Talley, Beaumont, Tex.; Goodrich White, Emory University, Ga.

Report of Special Committee adopted

2. We recommend that this Commission be authorized to fill any vacancy that may arise in it within the next quadrennium.

3. We recommend that the General Secretary of the Board of Education call this Commission in session for organization as soon as may be practicable.

ANDREW SLEDD, *Chairman;*
MRS. E. R. STEEL, *Secretary.*

W. A. Cooper, clerical delegate from the Florida Conference, was recognized and renewed his motion that the report adopted in reference to delegates from Annual Conferences to the General Conference be adhered to, and that it take the course necessary for a constitutional amendment. The motion prevailed by a vote of 176 for to 57 against. The majority of two-thirds obtaining, the matter goes down to the Annual Conferences.

The Calendar was taken up. F. P. Culver, clerical delegate from the Central Texas Conference, made a point of order, which was not sustained.

Report No. 8 of the Committee on Hospitals was taken from the Calendar, read, and adopted, as follows:

Report No. 8 on Hospitals adopted

COMMITTEE ON HOSPITALS, REPORT NO. 8

Your committee reports that it has considered a memorial from the Dallas District Conference of the North Texas Conference asking for action that will result in the expansion of our Orphanage work and the promotion of the building of Homes for Aged People, and we recommend, as is requested in the paper before us, the appointment of a committee of five persons to work out some plan to develop this great need of our Church, and to devise means to meet the same.

C. C. JARRELL, *Chairman;*
D. H. HOTCHKISS, *Secretary.*

Report No. 12 of the Committee on Revisals was taken from the Calendar. E. B. Chappell, Chairman of the Committee, asked that Report No. 16 be

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substituted and acted on. The request being granted, the report was read. A. C. Millar, clerical delegate from the Little Rock Conference, spoke to the report. The report was adopted, as follows:

Report No. 16 on Revisals adopted

COMMITTEE ON REVISALS, REPORT NO. 16

Your committee begs leave to make the following report:

Upon memorial from the Little Rock Conference requesting a change in the Discipline authorizing the execution of a mineral lease on Church property, and validating certain leases heretofore made, we recommend that paragraph 247 of the Discipline be amended by adding thereto the following additional section:

Section 2. The trustees, with the consent of the preacher in charge and the Quarterly Conference where property controlled by a circuit or station is involved, or with the consent of the presiding elder and the District Conference where property controlled by a district is involved, shall have power to execute a mineral lease of such property for the purpose of exploring and developing the same for oil, gas, and other minerals, and to receive or sell the royalties thereunder and apply the proceeds arising therefrom as may be directed by the Conference authorizing such lease.

E. B. Chappell, *Chairman;*
F. A. Carter, *Secretary.*

Report No. 11 of the Committee on Conference Claimants, Finance, and Boundaries was taken from the Calendar, read, and adopted, as follows:

Report No. 11 on Conference Claimants, etc., adopted

COMMITTEE ON CONFERENCE CLAIMANTS, FINANCE, AND BOUNDARIES, REPORT NO. 11

Your committee has considered a memorial from the Las Vegas District Conference of the New Mexico Conference, as follows:

"*Whereas* a part of the State of New Mexico, according to present boundary or Conference lines, is in the Denver Conference, we respectfully request the General Conference to change the northern boundary line of the New Mexico Conference so that the line between the New Mexico and Denver Conferences will be the State line between these two States, with the exception of the counties of San Juan and Rio Aribba, which are in the extreme northwest corner of New Mexico and are now occupied by the Denver Conference, it being desired that the Denver Conference retain these two counties.

"We respectfully ask the General Conference to give the matter due attention."

Report No. 11 on Conference Claimants, etc., adopted

We recommend concurrence.

J. B. WINN, *Chairman;*
JOHN W. BARTON, *Secretary.*

Report No. 6 of the Epworth Leagues was reached on the Calendar, when the Chairman, George Pohlman, stated that the committee would yield its place on the Calendar for more important legislation. Report No. 7 of the Committee on Itinerancy was read and adopted, as follows:

Report No. 7 on Itinerancy adopted

COMMITTEE ON ITINERANCY, REPORT NO. 7

Your committee has given careful consideration to a memorial from the Upper South Carolina Conference and to the recommendation in the Bishops' Address touching the trial of a preacher on trial for admission into the Annual Conference.

Your committee recommends the following:

In paragraph 280, "Answer," line 2, strike out the words, "Quarterly Conference of the charge that he serves," and in their place insert the words, "District Conference within the bounds of which he serves."

The amended paragraph will then read:

"¶280. Ans. He shall be accountable to the District Conference within the bounds of which he serves." (The remainder of the paragraph to be unchanged.)

We recommend concurrence.

B. F. LIPSCOMB, *Chairman;*
W. F. DUNKLE, *Secretary.*

Report No. 8 of the Committee on Itinerancy was taken from the Calendar, read, and adopted, as follows:

Report No. 8 on Itinerancy adopted

COMMITTEE ON ITINERANCY, REPORT NO. 8

Your committee, having had referred to it for consideration certain parts of the Episcopal Address to this Conference, which have been considered, begs leave to report:

Whereas, under the present very complex state of our social order, many of our pastors are burdened with outside and conventional duties which consume much of their time,

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Report No. 8 on Itinerancy adopted

talents, and energies; and whereas our Bishops in their Address to this General Conference call attention to this condition of our ministry and suggest that some measures of relief be given to "lighten the burdens of our pastors" (page 5, paragraph 1, Bishops' Address, 1926); therefore be it

Resolved by the General Conference of the Methodist Episcopal Church, South, in session duly convened in Memphis, Tenn., May, 1926: 1. That the pastor's first duty is to administer in spiritual things, and our pastors are hereby solemnly enjoined: (*a*) To take ample time for meditation, study, prayer, and other approved means of and for their own spiritual and mental cultivation and development; (*b*) to arrange their pastoral and other activities so as to set apart certain hours each day (preferably in the forenoon) for meditation, study, prayer, and spiritual self-cultivation; (*c*) that they do not allow social duties or other programs of activities to interfere with preparation for and the execution of strict pastoral work and duties as set out and contemplated in our Discipline.

2. That we encourage local Churches and centers of local or group Church activities to employ assistant pastors and other Christian workers to assist our pastors and relieve them from such routine, detail, social, conventional, and other work as may properly be referred to them.

We recommend concurrence.

B. F. LIPSCOMB, *Chairman;*
W. F. DUNKLE, *Secretary.*

Report No. 5 of the Committee on Temperance and Social Service was advanced on the Calendar at the request of the Chairman. The report was read and adopted, as follows:

Report No. 5 on Temperance and Social Service adopted

COMMITTEE ON TEMPERANCE AND SOCIAL SERVICE, REPORT NO. 5

Your committee, to which was referred a memorial fron the Tennessee Conference Sabbath Crusade Committee, beg leave to report that we recommend *nonconcurrence* therein:

We recommend, however, on the same general subject matter referred to in said memorial, the adoption of the following resolutions:

Be it resolved: 1. That we call upon all of our ministers and other leaders and teachers to be emphatic in teaching and preaching Sabbath observance.

2. That we favor the vigorous enforcement of existing laws

designed to safeguard and preserve the holy Sabbath and the enactment of such additional legislation as may be necessary to that end.

CHARLES M. HAY, *Chairman;*
W. G. HENRY, *Secretary.*

Report No. 6 of the Committee on Temperance and Social Service was taken from the Calendar, read, and adopted, as follows:

Report No. 6 on Temperance and Social Service adopted

COMMITTEE ON TEMPERANCE AND SOCIAL SERVICE, REPORT NO. 6

On so much of the Address of the Bishops as referred to Christian citizenship your committee reports as follows:

1. That we approve and indorse the wise observations and sound utterances contained in that portion of the Address on pages 18–21, under the head of "Christian Citizenship."

The pronouncement of the bishops on the national prohibition law should be read from every pulpit in the Church. It is a clarion call which should ring throughout our borders and stir all supporters of temperance and prohibition to action.

Facts submitted to us from all the States confirm our faith in prohibition as a national policy. From every quarter comes but one report: that moral and civic conditions under prohibition, while not ideal, are incomparably better than under the old policy. These reports reassure us in the conviction that "prohibition at its worst is better than the license policy at its best."

We have taken note of the factors tending to prevent the due observance and proper enforcement of the law. Chief among them are these:

1. The campaign for the nullification of the Eighteenth Amendment under the guise of proposals to modify the Volstead law.
2. The patronizing of the lowest criminal classes by men of prominence and influence, resulting in the enriching of the former and the setting up of the latter as inciters of drunkenness and official corruption.
3. The appointment and election to office of men who prefer to demonstrate that the law cannot be enforced rather than that it can be enforced.
4. The disposition to shirk and evade local responsibility, resulting in a failure to exercise State and local authority with fidelity and vigor.
5. Overconfidence and lack of vigilance and diligence on

the part of the friends of temperance and prohibition. The peril of prohibition, as of all popular government, is "not so much the bad citizenship of bad men as the bad citizenship of good men."

Report No. 6 on Temperance and Social Service adopted

These conditions challenge us to action.

The campaign for nullification must be answered by a crusade for observance and enforcement. Men of prominence and influence who strike hands with—patronize and enrich—the lowest criminals must be indicted at the bar of public opinion as their confederates and accomplices. The law must be administered by its friends. In our States—from constable to governor—and in the nation—from revenue agent to President—officials must be selected who believe in enforcement, not only because prohibition is the law, but because it ought to be the law.

The full power and authority of the States must be exercised in coöperation with the Federal Government.

For the attainment of these ends we call upon our preachers and teachers to give voice to the social creed of our Church and upon all our people to assert their full influence as Christians and patriotic citizens of our republic.

We recommend that these sentiments be declared to be the sentiments of the Conference.

CHARLES M. HAY, *Chairman;*
W. G. HENRY, *Secretary.*

Bascom Anthony, clerical delegate from the South Georgia Conference, moved to suspend the rules in order to consider a resolution relating to General Conference membership under the increased lay membership of the Annual Conferences as provided by our recent action. The motion did not prevail.

Report No. 7 of the Committee on Temperance and Social Service was taken from the Calendar, read, and adopted, as follows:

Report No. 7 on Temperance and Social Service adopted

COMMITTEE ON TEMPERANCE AND SOCIAL SERVICE, REPORT NO. 7

Your committee, having had referred to it that portion of the Bishops' Address relating to the subject of divorce, wishes to reiterate the note of alarm sounded by our Chief Pastors, and to declare that the hour has struck for our branch of the Church of the Living God to speak in tones of emphasis and authority against this hydra-headed evil that is sapping away the very foundations of our social life and assaulting the cita-

Report No. 7 on Temperance and Social Service adopted

del of the home. The nation does not face a problem in this matter, but rather faces a crisis—which is an overripe problem—and it should be met with promptness and effectiveness. The same disintegrating forces of social evils which sapped the life from the Roman Empire are eating insidiously into the foundations of our national life and threatening the home with its sacred ties and hallowed institutions; that destroyed, America will go into the trash heap of the nations that were.

Already this nation has touched the bottom in the ratio of divorces to marriages; in the face of the almost universal laxness in social life, divorce has increased to such an extent that national statisticians give out the alarming fact that there is one divorce to every seven marriages among the people of the United States, which is higher than in any other nation on the face of the earth.

We would adjure our preachers to draw a sharp distinction between the civil law and the Scriptural law and to take every precaution before solemnizing the marriage of a couple, either of whom has been divorced, by acquainting themselves with the facts in the case, and absolutely refuse to solemnize marriage between divorced persons unless it is fully established that the cause of separation was upon the one ground permitted by the Scripture and the book of Discipline of our Church.

Likewise we would urge the members of our Church to go the limit of endurance before resorting to the divorce courts; and, if there must finally be a separation, let them remain unmarried, unless they can stand before the judgment seat of Christ with a clear conscience as to their own innocence in the case. It should be remembered that the preservation of society is vastly more important than individual liberty or individual desire or individual welfare.

It is expedient that the Board of Temperance and Social Service, aided by our ministers and members and coöperating with other Churches, take active steps toward decreasing the divorce evil by endeavoring to have enacted, as far as possible, uniform divorce laws among the States, and the reduction to the *nth* degree of the grounds upon which divorces may be sought. And we also urge that every reasonable effort be made to have the marriage laws of the several commonwealths strengthened. It should be made impossible for couples to be married without certain preliminaries, such as the publication of the issuance of the license, and the publication of the bans in the newspapers or from the pulpit, or both, a reasonable time prior to the date of the marriage. Strengthen your marriage laws and immediately the ratio of divorces will decrease.

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Report No. 7 on Temperance and Social Service adopted

The rights of children to know and love and live with both their parents should be preserved; the sacredness of the home should be safeguarded; the foundations of the national life should be made secure. And in these things our great Church should be a leader, as in all other phases of righteousness and national betterment.

CHARLES M. HAY, *Chairman;*
W. G. HENRY, *Secretary.*

Peter Stokes, clerical delegate from the South Carolina Conference, stated that as there is no divorce law in his State and will not be, the delegation refrained from voting on the foregoing report.

Report No. 7 of the Committee on Publishing Interests was taken from the Calendar, read, and adopted, as follows:

Report No. 7 on Publishing Interests adopted

COMMITTEE ON PUBLISHING INTERESTS, REPORT NO. 7

Your committee, having given careful consideration to the report of the Book Committee and Publishing Agents, beg leave to submit the following:

The report discloses that the past quadrennium has been in many respects the most successful in the history of our Publishing House. We note that the Capital Account and Contingent Fund have increased during the quadrennium from $2,159,233.61 to $2,671,877.30, or $512,643.69. In addition to this there has been appropriated out of the earnings of the House $220,000 to the Superannuate Endowment Fund. This is in comparison with $89,200 the previous quadrennium. It is interesting to note that this amount paid to the superannuates during the last quadrennium is more than one-third of what has been paid to superannuates during the entire history of the House.

We are pleased to note an increase in the sales of both uniform and graded literature of approximately $80,000 over the previous quadrennium. This is an increase of approximately eleven per cent during the period.

We note with pleasure that during the quadrennium we have completely reorganized our system of accounting and records. This has been done under expert advice. We now have as complete set of records covering every phase of our work as can be found in any business anywhere. The books have been audited annually during the quadrennium by Ernst & Ernst, a firm of national repute.

During the quadrennium the old Publishing House in

Nashville has been sold, the money used in the building of our new factory. We have purchased a lot in Dallas and are making plans for the erection of a building there. Our examination of the report of the Publishing Agents leads us to congratulate them and the Book Committee on the splendid progress which has been made during the quadrennium.

Report No. 7 on Publishing Interests adopted

Respectfully submitted. W. R. ODELL, *Chairman;*
J. W. PERRY, *Secretary.*

Report No. 13 of the Committee on Revisals was substituted by Report No. 18, which latter report was read. Bascom Anthony, clerical delegate from the South Georgia Conference, moved to amend by adding the words "or recommends him," at the close of the two paragraphs mentioned in the report. The amendment was adopted. The report as amended was adopted, as follows:

COMMITTEE ON REVISALS, REPORT NO. 18

Report No. 18 on Revisals amended and adopted

Your committee recommends that in paragraph 134 of the Discipline the following words be added: "And he shall not employ as a supply any preacher who has previously been expelled from the ministry, or has surrendered his credentials to an Annual Conference, unless the Conference to which he surrendered his credentials, or from which he was expelled, restores his credentials or recommends him," so that the paragraph shall read as follows:

"He shall not employ any preacher who has been rejected as an applicant, or who has been discontinued or located, except at his own request, unless the Conference, at the time of such rejection, discontinuance, or location, shall give such liberty, and he shall not employ as a supply any preacher who has been previously expelled from the ministry, or has surrendered his credentials to an Annual Conference, unless the Conference to which he surrendered his credentials, or from which he was expelled, restores his credentials or recommends him."

In paragraph 145 of the Discipline the following words shall be added: "And he shall not employ as a supply any preacher who has previously been expelled from the ministry, or has surrendered his credentials to an Annual Conference, unless the Conference to which he surrendered his credentials, or from which he was expelled, restores his credentials or recommends him"; so that the paragraph shall read as follows:

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Report No. 18 on Revisals amended and adopted

"He shall not employ any preacher who has been rejected as an applicant, or who has been discontinued or located, except at his own request, unless the Conference, at the time of such rejection, discontinuance, or location, shall give such liberty; and he shall not employ as a supply any preacher who has previously been expelled from the ministry, or has surrendered his credentials to an Annual Conference, unless the Conference to which he surrendered his credentials, or from which he was expelled, restores his credentials or recommends him."

E. B. CHAPPELL, *Chairman;*
F. A. CARTER, *Secretary.*

Report No. 11 of the Committee on Publishing Interests was taken from the Calendar, read, and adopted, as follows:

Report No. 11 on Publishing Interests adopted

COMMITTEE ON PUBLISHING INTERESTS, REPORT NO. 11

Your committee has had before us the report of the General Conference Commission on Connectional and Conference Periodicals, and have considered that part which relates to the *Christian Advocate* and the *Methodist Review.*

We find that each of these periodicals fills a place of its own in the publicity policy of our Church. We recommend that an earnest effort be made by those in charge to greatly increase the circulation of each of these periodicals. This will solve many problems of expense of circulation and increase their usefulness to our Church at large.

Respectfully submitted.
W. R. ODELL, *Chairman;*
J. W. PERRY, *Secretary.*

Report No. 16 on Missions considered

Report No. 16 of the Committee on Missions was taken from the Calendar and read. Mrs. J. W. Piggott, lay delegate from the Louisville Conference, moved to amend by inserting after the word "laymen" the words, "two of whom shall be women." The amendment was accepted. Clem Baker, clerical delegate from the Little Rock Conference, moved to add "Home Extension Secretary of Sunday Schools." W. G. Cram, clerical delegate from the Kentucky Conference, moved to lay the report on the table. The motion prevailed.

Laid on the table

W. S. Jones, clerical delegate from the South

Georgia Conference, moved that we adjourn. The motion did not prevail.

Report No. 17 of the Committee on Missions was taken from the Calendar, read, and, on motion of W. Erskine Williams, lay delegate from the Central Texas Conference, was amended by placing in their proper place the words "referred to the committee already appointed." The report as amended was adopted, as follows:

Report No. 17 on Missions amended and adopted

COMMITTEE ON MISSIONS, REPORT NO. 17

Your Committee on Missions, having before it a communication from Y. K. Woo and Peter S. T. Shih, in reference to our work in China, and also a paper from C. C. Bush, in reference to our work in Africa, recommend that these papers, and the subjects discussed in them, be referred to the committee already appointed by this General Conference on Nationalism in the Conferences outside of the United States.

BASCOM ANTHONY, *Chairman;*
W. ERSKINE WILLIAMS, *Secretary.*

Report No. 12 of the Committee on Education was taken from the Calendar and read. J. D. Gardner, lay delegate from the South Georgia Conference, moved to lay the report on the table. The motion did not prevail. The report was adopted, as follows:

Report No. 12 on Education adopted

COMMITTEE ON EDUCATION, REPORT NO. 12

Having given thoughtful attention to the section of the report of the Board dealing with religious education and to the reports of the deans of our theological seminaries, your committee asks approval of the following recommendations adopted by the Board at the last annual meeting:

1. That the educational method of doing work among students in State institutions of learning be given priority in the policy of the Board.

2. That, in the order of their attested value, the following methods of work in State schools be approved:

(*a*) Religious foundations, coöperatively supported.
(*b*) Denominational Bible Chairs.
(*c*) Student pastors, with teaching function.
(*d*) Student assistants for part-time service.

3. That the name "Wesley Foundation" be chosen to designate distinctively Methodist work in State schools.

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4. That a part of the budget for student work be used for aiding in the development of religious education in our own Church schools.

Report No. 12 on Education adopted

5. That the Secretaries of the Board prepare and submit to the Board for consideration a suggested plan for introducing religious instruction into the public schools.

6. That the budget for maintenance and extension asked by the Department of Religious Education be granted as far as available resources will permit.

7. With reference to the reports of the Theological Departments of Emory University and Southern Methodist University your committee desires to call attention to the encouraging progress made by these institutions and to commend the forward-looking plans which they have set on foot. We urge more sympathetic and effective coöperation with these schools in their faithful efforts to multiply a trained ministry for the Church.

8. We recommend that the Discipline be amended in regard to religious work in State schools by striking out, in paragraph 462, all that follows the words, "maintained by the State," in line 7, which reads as follows: "A Commission composed of two or three members nominated by the Board of Education of each Annual Conference in the State and elected by the Annual Conference, to serve at least four years, may be constituted for the purpose of providing for the religious education of Methodist students in the schools maintained by the State; and if the Annual Conference approve, this Commission shall have power to employ, subject to the appointment of the presiding bishop, a Director of Religious Education to supervise and conduct the work of religious education in the charges in which the State institutions are located, with special reference to the needs of the Methodist students in these institutions"; so that the paragraph when amended shall read:

"¶462. A Commission composed of two or three members nominated by the Board of Education of each Annual Conference in the State and elected by the Annual Conference, to serve at least four years, may be constituted for the purpose of providing for the religious education of Methodist students in the schools maintained by the State."

R. L. FLOWERS, *Chairman;*
PAUL KERN, *Secretary.*

Report No. 8 on Temperance and Social Service read

Report No. 8 of the Committee on Temperance and Social Service was taken from the Calendar and read. A. R. Kasey, clerical delegate from the Louis-

Report No 8 on Temperance and Social Service read

ville Conference, moved that the word "murder" be stricken out. E. B. Chappell, clerical delegate from the Tennessee Conference, moved that the amendment be laid upon the table. The motion prevailed. M. A. Childers, lay delegate from the West Texas Conference, moved to amend by striking out the paragraph referring to the World Court. J. D. Randolph, clerical delegate from the Missouri Conference, moved to lay the report on the table. The motion did not prevail. R. W. Adams, clerical delegate from the Texas Conference, moved the previous question, and the previous question was ordered. The motion prevailed by a vote of 143 for to 102 against. M. M. Eakes, lay delegate from the East Oklahoma Conference, made a point of order that the previous question required a two-thirds majority. The point was not sustained under our rules. The amendment of M. A. Childers did not prevail. The report failed of adoption by a vote of 86 for to 200 against. Arthur J. Moore, clerical delegate from the West Texas Conference, explained his vote, having given notice at the proper time that he desired to do so.

Fails of adoption

Report No. 10 of the Committee on Education, with a minority report, was taken from the Calendar. On request of the Chairman, R. L. Flowers, the report was withdrawn.

A. J. Lamar, clerical delegate from the Alabama Conference, was recognized and called the attention of the Conference to the fact that we had reached the danger point of hasty legislation, and therefore moved that we adjourn *sine die*. A moment later he withdrew the motion to hear the Fraternal Messenger from the C. M. E. Church.

Bishop Marshall introduced

Bishop J. C. Marshall, of the Colored Methodist Episcopal Church, was introduced to the body. J. M. Rogers, Chairman of the Committee on Fraternal Introductions and Correspondence, introduced Rev. G. M. Noble, M.A., Fraternal Messenger from

Rev. G. M. Noble introduced

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the Colored Methodist Episcopal Church. His credentials were read, as follows:

Credentials from C. M. E. Church

To the Bishops and Members of the General Conference of the Methodist Episcopal Church, South.

Greetings: The bearer, Rev. G. M. Noble, A.M., a graduate of Paine College and a brother beloved among us, has been appointed by our Bishops to convey to you a message of greetings. Dr. Noble will tell you of the growth and development of our own Church, in which we are sure you will rejoice with us. We congratulate you upon the splendid work at home and abroad which your great Church, under grace, is doing, and pray the blessings of our Heavenly Father to continue with you in all you may undertake for the building of the kingdom.

Yours very sincerely,

N. C. CLEAVES, *Secretary College of Bishops.*

Addresses the Conference

The Fraternal Messenger eloquently addressed the Conference. (See Appendix.) The Conference stood in applause at the conclusion of the address. Bishop Moore aptly responded.

Time extended

W. A. Christian, clerical delegate from the Virginia Conference, moved an extension of time until the work of the Conference should be completed, and the motion prevailed.

W. G. Thonger, clerical delegate from the Belgian Mission, rose to a question of personal privilege and pleaded for some statement against war. W. P. King, clerical delegate from the North Georgia Conference, moved to reconsider Report No. 8 of the Committee on Temperance and Social Service, and the motion prevailed. W. P. King, in the absence of the Chairman of the Committee, accepted the amendments offered to strike out the paragraphs in which war was termed "murder" and also the paragraph relative to the World Court. The report was then adopted, as amended, as follows:

Report No. 9 on Temperance and Social Service amended and adopted

COMMITTEE ON TEMPERANCE AND SOCIAL SERVICE, REPORT NO. 8

Your committee recommends the adoption of the following declarations on Christianity and War:

Report No. 9 on Temperance and Social Service amended and adopted

The United States is under obligation, to the extent of her power, to see to it that another war shall not happen. It is not worth while to indulge in the unprofitable speculation of whether another war could be justified, but we are to set ourselves steadfastly against the further recurrence of the military mania.

We must loathe war and hate war, and strip it of all its falseness and glamour and let it stand forth in its unveiled hideousness.

War robs the future. The financial cost of the war was $337,000,000,000. This is enough money to build a schoolhouse and a church within reach of every human being in the world, with a large surplus left for benevolences. About 14,000,000 soldiers were killed. No one can estimate what this means in the destruction of genius, art, literature, statesmanship, and religious leadership. War kills the best, the strongest, and the most heroic. Millions of children living have been cheated out of a father's care and a child's chance in the world. Through the smoke of battle in the World War the plain peoples of the earth, led by American's great prophet of peace, envisioned a world organized for the promotion of international peace and good will.

The Peace Commission gathered at Paris set up a plan for such an organization. Through that plan it was sought to commit the nations to the settlement of international disputes by arbitration or judicial determination; the reduction of armaments; guarantees for the preservation of the political independence and the territorial integrity of the several nations; and open treaties.

The plan has been accepted by more than fifty nations; and the League of Nations, set up pursuant thereto, is today a vital force in international life. But the Senate of the United States rejected the plan, and the United States has refused to join the League.

Without passing judgment at this time upon the wisdom of that course, and without now urging an entrance into the League, we declare it as our conviction that the United States should coöperate with the League in the setting up of agencies and the promotion of plans for the preservation of world peace. Neither narrow partisanship and provincialism, nor blind prejudice against a leader or a name, should prevent us from coöperating with any organization or people for the promotion of principles and ideals consistent with the spirit of Christianity and with the liberty and sovereignty of our beloved country.

We rejoice that our nation was a participant in the Naval Disarmament Conference held at Washington and express

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it as our hope and prayer that our full influence may be asserted in further conferences and movements looking to the reduction of armaments on both sea and land.

Above all, we adjure our preachers and leaders in every land to preach—evermore to preach—the gospel of peace, justice, and human brotherhood, that the world may be filled with the spirit of good will, as the waters cover the sea.

CHARLES M. HAY, *Chairman;*
W. G. HENRY, *Secretary.*

C. C. Grimes, clerical delegate from the Memphis Conference and Chairman of the Local Committee on Entertainment, was recognized and made several announcements. The following paper, offered by Dr. Grimes, was unanimously adopted by a rising vote:

Resolution of thanks to Secretaries

Whereas the Secretaries of this Twentieth General Conference have given evidence of unusual efficiency, having wrought with a spirit of willing service, faithfulness, and unfailing courtesy, and have done the work with remarkable accuracy; therefore be it

Resolved, That the General Conference extend a double portion of thanks and good will to the Secretaries, collectively and individually.

J. LOYD DECELL,
J. R. JONES,
C. C. GRIMES.

Vote of thanks to Publishing Agents

Clem Baker, clerical delegate from the Little Rock Conference, moved a vote of thanks to the Publishing Agents for the handy volume of Sunday School Lessons presented to the delegates by the Publishing House, and also for the use of the Hymn Books for the session. The motion prevailed.

The following telegram was read:

NEW ORLEANS, LA., May 20, 1926.

Congratulatory wire

General Conference, Methodist Episcopal Church, South, in session at Memphis, Tenn.

Accept sincere congratulations on your decision to erect in New Orleans a great hospital to be conducted under the auspices of the Methodist Episcopal Church, South. It is a most laudable and beneficent undertaking that I am confident will have the good will and every encouragement of the people of this city.

A. J. O'KEEFE, *Mayor of New Orleans.*

The following paper of thanks from Mrs. W. B. Russell was read and ordered to record:

Note of thanks from Mrs. Russell

May 18, 1926.

To the General Conference, Memphis, Tenn.

Mrs. W. B. Russell, of Changchow, China, wishes to thank the members of the General Conference for their beautiful response to her memorial offering to the Changchow General Hospital Fund, which had its beginning on her birthday, and to express her appreciation of the generous response of the pages at the General Conference in contributing the entire fund raised for their diligent services during the busy days of the General Conference to this fund. Her heart's appreciative gratitude is inexpressible at this time for this beautiful sacrifice.

Respectfully submitted,

ELIZABETH H. (MRS. W. B.) RUSSELL.

The following resolution of thanks to the *Commercial Appeal* was read and went to record:

Thanks to *Commercial Appeal*

Whereas prior to and during the sitting of this General Conference the *Commercial Appeal* has given a vast amount of space to the proceedings of the body, and has been absolutely fair and impartial in all its reports, studiously avoiding all sensational matters; and whereas we rejoice that our South has within the bounds of its territory a newspaper of the character of the *Commercial Appeal*—great in its editorial policy, great in its support of all moral issues, great in its widespread news sources, and great in advancing the religious, moral, educational, industrial, and financial interests of the South; therefore be it

Resolved, That we express our sincere thanks to the *Commercial Appeal* for its gracious courtesies shown to our Conference, and wish for it continued success and long life.

G. S. HARMON,
R. G. MOOD,
W. ASBURY CHRISTIAN.

The organization of the following Boards, Commissions, and Committees was reported to the Conference:

Organization of Boards, Commissions, and Committees

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Organization of Boards, Commissions, and Committees

COMMISSION ON BUDGET.—D. H. Hotchkiss, Chairman; J. T. McClure, Vice Chairman; W. M. Alexander, Secretary.

ADVISORY COMMITTEE OF THE NEAR EAST RELIEF.—Chairman, Bishop James Cannon, Jr.; Joint Secretaries, E. B. Chappell and F. S. Parker. In conformity with authority granted by the Gneral Conference, the following were added by the committee to its membership: C. D. Harris, Baltimore Md.; John W. Smith, Roanoke, Va.; W. W. Peele, Durham, N. C.; W. B. Garrett, Columbia, S. C.; R. H. Harper, New Orleans, La.; C. C. Selecman, Dallas, Tex.; R. P. Shuler, Los Angeles, Calif.

BOARD OF TEMPERANCE AND SOCIAL SERVICE.—Chairman, Bishop James Cannon, Jr.; Secretary *pro tempore,* J. N. Hillman.

SUNDAY SCHOOL BOARD.—President, J. R. Pepper; Vice Presidents, Bishops John M. Moore and U. V. W. Darlington; Secretary-Treasurer, A. L. Dietrich; Executive Committee, J. R. Pepper, E. B. Chappell, J. W. Shackford, J. H. Ledyard, W. B. Ricks, Marvin T. Haw, and Fred A. Carter.

COMMISSION ON EXCHANGE OF TERRITORY WITH METHODIST EPISCOPAL CHURCH.—Chairman, Bishop W. F. McMurry, St. Louis, Mo.; Secretary, Nathan Newby, 1108 Washington Building, Los Angeles, Calif.

EPWORTH LEAGUE BOARD.—President, Bishop H. M. Du Bose; Vice President, Paul B. Kern; Assistant Secretary and Treasurer, Ralph E. Nollner; Executive Committee: L. H. Estes, W. W. Holmes, Orville Zimmerman, and C. W. Sarver.

COMMITTEE ON RESEARCH AND INVESTIGATION IN REGARD TO UNIFICATION.—F. N. Parker, Chairman; V. C. Curtis, Secretary.

A committee to be named by the College of Bishops having been called for in Report No. 8 of the Committee on Hospitals adopted at the beginning of this morning's session, the Chair announced the following to constitute the committee: J. H. Groseclose, J. W. Norton, J. A. Anderson, R. H. Harper, and J. W. Vaughn.

Bishop Cannon was recognized and raised a question as to the meaning of "within one year" in Report No. 12 of the Committee on Missions, which had been previously adopted, with reference to the organization of Central Conferences in mission fields. W. G. Cram, General Secretary of the Board

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of Missions, moved that the meaning be "at any time after one year." The motion prevailed.

Thanks extended pianist and Editor of *Daily Advocate*

D. H. Hotchkiss, clerical delegate from the Texas Conference, moved that the thanks of the body be extended the faithful pianist, Mrs. A. L. Dick; and Paul B. Kern, clerical delegate from the East Oklahoma Conference, moved the same with reference to the Editor and force of the *Daily Advocate*. Both motions prevailed separately.

Minutes read and approved

The minutes of this session were read and approved.

The business of the Twentieth Session of the General Conference of the Methodist Episcopal Church South, having been completed, Bishop Moore, the chairman presiding at this morning's session, briefly addressed the body. He announced and the Conference sang Hymn 227, "And let our bodies part."

Closing service

The Conference was then led in prayer by our Senior Bishop, Warren A. Candler, the doxology was sung, the benediction pronounced by Bishop Collins Denny, and the Twentieth General Conference of the Methodist Episcopal Church, South, stood adjourned, *sine die*.

A. F. Watkins, *Secretary;*
Fitzgerald S. Parker,
J. A. Burrow,
L. H. Estes,
M. T. Haw,
R. G. Mood,
R. S. Satterfield,
E. L. Crawford,
W. Asbury Christian,
J. H. Eakes,
G. S. Harmon,
Assistant Seceetaries.

Warren A. Candler,
Collins Denny,
Edwin D. Mouzon,
John M. Moore,
W. F. McMurry,
U. V. W. Darlington,
Horace M. Du Bose,
W. N. Ainsworth,
James Cannon,
W. B. Beauchamp,
James E. Dickey,
S. R. Hay,
Hoyt M. Dobbs,
H. A. Boaz,
Bishops.

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A. F. WATKINS, *Secretary;*	WARREN A. CANDLER,
FITZGERALD S. PARKER,	COLLINS DENNY,
J. A. BURROW,	EDWIN D. MOUZON,
L. H. ESTES,	JOHN M. MOORE,
M. T. HAW,	W. F. MCMURRY,
E. G. MOON,	U. V. W. DARLINGTON,
R. S. SATTERFIELD,	HORACE M. DU BOSE,
E. L. CRAWFORD,	W. N. AINSWORTH,
W. ASBURY CHRISTIAN,	JAMES CANNON, JR.,
J. H. EAKES,	W. B. BEAUCHAMP,
C. S. HARMON,	JAMES E. DICKEY,
Assistant Secretaries.	S. R. HAY,
	HOYT M. DOBBS,
	H. A. BOAZ,
	Bishops.

APPENDIX

I. THE BISHOPS' ADDRESS

To the General Conference of the Methodist Episcopal Church, South, assembled May 5, 1926, in Memphis, Tenn.,—Greeting.

Brethren: We, your General Superintendents called and set apart to this service by the authority of the Church, greet you in the name of the Father, and of the Son, and of the Holy Ghost. This God is our God, yours and ours, forever and ever; he will be our guide even unto death. Amen.

OUR SEVERAL RESPONSIBILITIES

While far from making light of our responsibility in connection with the work of the General Conference, we emphasize the fact that here your responsibility is far graver and heavier than ours. To you each of us is accountable for his life and administration. To you, not to us, are committed, under limitations, full powers to make rules and regulations for our Church. Our duties are to enforce the rules of order which you yourselves shall enact and to call your attention to any infraction of our constitution which inadvertently in the course of legislation may be committed.

PRAYER AND EXHORTATION

By the will of our Annual Conferences you are the delegates of our Church. To you has been given great honor because to you has been committed a great trust. We do not expect you to fail. We are continuing instant in prayer that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the Church, which is his body, the fullness of him that filleth all in all. If you be willing that God shall answer this prayer, you cannot fail; but if you lean to your own understanding instead of seeking and following the guidance of the Holy Spirit, you will certainly fail and damage will befall the Church of God. As you have our prayers, so you have our confidence. Suffer us to remind you, as well as for ourselves to keep in mind, that oft-repeated word of our Lord's, which was also so frequently on the lips of his great apostle: Watch.

DEATH OF OUR COLLEAGUES

With sorrow we give official notice of the death during the quadrennium of four of our episcopal colleagues: John Carlisle Kilgo, Richard Green Waterhouse, James Atkins, and William Belton Murrah. According to our custom, it will doubtless be your pleasure to hold a memorial service for these brethren, at such time as you may appoint.

Of these colleagues we can truly say that in character and reputation they were unblemished, in courage undaunted, in love for the Church unfailing, in faith pure, in work for God constant and abundant. They have endured the fiery trials to which each of us is subject, and have entered into the presence of God, nor has the smell of fire passed on them. To them life presented no greater honor, because at the call of God it offered no wider field of usefulness than the Methodist ministry.

HEALTH AND ACTIVITY OF LIVING BISHOPS

Of your living bishops fourteen are active and in good health, so far as can be determined. During the quadrennium God has enabled us each year to hold every Annual Conference. In addition we have attended many District Conferences, and have constantly traveled at large to serve our people. Under the blessing of God upon our labors and upon the labors of our brethren, our beloved Church has had a period of prosperity, for which we, with you, give fervent thanks.

LIGHTENING THE BURDENS OF THE PASTORS

The daily life and work of the pastorate continually become more complex. Many of our pastors are burdened with obligations which we should seek to lighten. Every man ordained to the eldership is solemnly enjoined to give himself wholly to this office, whereunto it hath pleased God to call him: so that, as much as lieth in him, he will apply himself wholly to this one thing, and draw all his cares and studies this way, and that he will continually pray to God the Father, by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that by daily reading and weighing of the Scriptures, he may wax riper and stronger in his ministry; and that he may so endeavor himself from time to time to sanctify the lives of himself and his, and to fashion them after the rule and doctrine of Christ, that he may be a wholesome example and pattern for the people to follow. These sacred obligations cannot possibly be met if the preacher is to be only a man of affairs, to lose himself in a multitude of details and, in the language of Scripture, become a server of tables. Let us see if it be not possible to make some provision that may enable every pastor to spend the whole or a generous part of each week day morning in his study. The need of well-furnished men for thought and spiritual leadership in the Church makes this a matter worthy of the most earnest consideration, and also of legislation which shall look to a less onerous order of pastoral administration, with this so great end in view.

BOUNDARIES OF OUR DUTIES

Every period is for its generation critical. What is true and good must be preserved in vigor, what is outworn must be abolished or adjusted, wrong and error must be uprooted, good must be assisted. The responsibility is on each living generation. Only the man or institution whose roots are buried deeply and firmly in the past can influence the future for good. As a Church we have a glorious past. To be severed from it would be not a loss only; it would be our death. To accept what our past has given us and then to deny the gift or to disparage the giver is akin to theft, and thieves are not welcomed into the kingdom of God. But those roots, however deep and firm they may be, do not exist simply for our admiration.

They are needed sources of the fruit intended for the sustenance of our generation and those that are to follow. Without fruit for present and future use and service those roots only cumber the ground. He who kindles his torch even at the pure fire of the past kindles it that he may light the present and all the way forward. The smoking flax is not without some fire, and we can say with a great poet, "E'en in their ashes live their wonted fires." To the Israelites of old Moses repeated the statement: Beware lest ye forget. We need the same warning, for our day is not without contempt for the lessons of the past. Life is a partnership, and such a partnership as includes all human and divine interests. Burke as impressively as eloquently said:

Life "is indeed a contract (partnership). Subordinate partnerships for objects of mere occasional interest may be dissolved; but" life "ought not to be considered as nothing better than a partnership agreement in a trade of pepper and coffee, calico and tobacco, or some other such low concern, to be taken up for a little temporary interest, and to be dissolved by the fancy of the parties. It is to be looked on with other reverence, because it is not a partnership in things subservient only to the gross animal existence of a temporary and perishable nature. It is a partnership in all science, a partnership in all art, a partnership in every virtue and in all perfection. As the ends of such a partnership cannot be obtained in many generations, it becomes a partnership not only between those who are living, but between those who are dead and those who are to be born. Each effective relation of each particular life is but a clause in the great primeval contract of eternal society, linking the lower with the higher natures, connecting the visible and the invisible world, according to a fixed compact sanctioned by the inviolable oath which holds all physical and all moral natures each in its appropriate place."

OUR FAITH

Since Wesley's death Methodism the world over has had many divisions, but it has been our boast that no division over doctrine has yet occurred. To-day the world is in commotion. Not only does it suffer from the results of a war that involved the whole world; it also is poisoned by the causes that produced that war. Left in their train are all kinds of

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corruption, moral depravity, and widespread crime. This commotion is not confined to a few of the relations and interests of life. It affects the whole life. Our day is another confusion of tongues around the ruined Tower of Babel; and not of tongues only, but of all intellectual and spiritual interests. Foundations confidently believed to be too deep to be shaken, eternal indeed, supporting a building whose top reached to heaven, are claimed to be untrustworthy and the building fast falling to ruin. It is claimed by some that the very ark of God is in the control of modern Philistines and is being desecrated. No doubt many professed Christians are departing from the faith, though not always from membership in the Church. Our Methodism is not unaffected by this world-wide commotion. That were impossible. We do not live in a water-tight compartment. Influences from without touch us, tend to disintegrate us. Only our fidelity to God, only our coöperation with his mercifully offered power, can prevent us in this critical hour from a bastard creed.

We are glad to believe that with rare exceptions our preachers and people are true to the old faith for which our fathers without the slightest apology joyfully and successfully contended, the faith which is our heritage and glory; and in the words in which four hundred years ago the noble martyr Tyndale Englished the inspired words of that other noble martyr, St. Paul, we sing our psalm of praise: "God be thanked, that though ye were once the servaunts of synne, ye have yet obeyed with herte unto that forme of doctryne where unto ye were delyvered." So St. Paul wrote to the Romans, as may be seen in Wesley's Notes, in the Revised Version, and, what is even better, in the uncontested Greek text. As Wesley says in his "Notes upon the New Testament": "Literally it is the mold which, as it contains a beautiful allusion, conveys also a very instructive admonition: intimating that our minds, all pliant and ductile, should be conformed to the gospel precepts, as liquid metals take the figure of the mold into which they are cast." What is this mold of doctrine believed and proclaimed without variableness or shadow of turning by Methodism from its beginning, whose abandonment for any other mold would be the betrayal of the faith of our fathers; worse, the betrayal of our Lord?

Holy Scriptures supreme and inspired by the Holy Ghost announcing the rule of life, of doctrine, of morals, from which we learn that there is one living and personal God, our Father, whose nature is spirit, light, love; almighty and infinite in all his perfections, who in wisdom, justice, and mercy is above all, and through all, and in all, and who fills, preserves, and governs the universe which he created; that there is one only begotten Son of God, our Lord and Saviour Jesus Christ, God of God, Light of Light, very God of very God, who before all worlds was with the Father, who in the fullness of the time was conceived by the Holy Ghost, and was born of the Virgin Mary, in whose two whole and perfect natures dwelleth all the fullness of the Godhead bodily, who was the brightness of God's glory and the express image of his person; who for us men and for our salvation, sinners though we all are, died for our sins, the just for the unjust,

neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved; who did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven and there sitteth at the right hand of the Majesty on high; to whom all authority in heaven and on earth is given for the establishing and perfecting of the kingdom of God; that there is one Holy Ghost, very and eternal God, who convicts men of sin, and of righteousness, and of judgment, who leads all men willing to be led to repentance toward God, faith in our Lord Jesus Christ, and to loving obedience and willing service, who himself bears witness with our spirit that we are the children of God, and offers those children the power to rise to the measure of the stature of the fullness of Christ.

This inspired record teaches us also that God is no respecter of persons, but will have all men to be saved, and to come unto the knowledge of the truth, excluding not one who does not by willful resistance of his gracious influence exclude himself, that those who by faith respond to the love of God in Christ Jesus are born again, become partakers of the divine nature, and are sanctified in spirit and soul and body.

Authoritatively in this inspired record is proclaimed the moral law which our Lord confirmed and perfected as the eternal and immutable rule of life, his commandments, which, if we love him, we will keep. There also is to be found the fact that good and evil have eternal consequences, and that all must appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

In brief, this is the mold of doctrine whereunto world-wide Methodism has been delivered, and to which to this day it is authoritatively committed.

DANGERS AND REMEDIES

We have been alarmed because in some instances men have applied for admission into our ministry, or into full connection in our Conferences, who have confessed that they do not agree with us in doctrine. In addition, there are some men in our ministry who dissent from points most surely believed by us. In the case of the former the Conferences have wisely declined to receive the applicants, for there is no proper place among us for those who do not believe our authoritative standards. This action is not due to sectarian narrowness, certainly not to the denial of the right of any man who possesses the ability to think for himself, and, bearing his own responsibility to God, to reach his own conclusions. Liberty to think is allowed. The right of any man to think cannot by State or Church be denied or abridged. The fortress of thought is impregnable. The question with us is wholly different. Can the man who asks admission into our ministry that he may preach another gospel find among us a fruitful field of service? The world is wide and full of organizations constituted for the proclamation of every human vagary. An organ-

ization with beliefs congenial to any man can be found. He can find a home and a field. In our ministry there is no place for the man who denies our faith. Miserable indeed and mischievous must be the man who is with us and not of us.

In this connection sight must not be lost of an important fact. In a world whose recent wastes are now populous, at a time when applied science has immeasurably widened man's outlook and increased his power, amid the continuous crash of philosophies, and the burial and birth of new and strange scientific hypotheses, life, particularly for the uninformed and untrained Christian mind, is difficult. In addition, even a little knowledge of men and books shows a truth brought out by Bacon: the universal tendency to hasty and false generalizations. The one in error, all the more if he be young and immature, needs to be dealt with tenderly, patiently, wisely, lovingly. Harshness should be wholly avoided. Firmness must never be abandoned. We must not lose sight of the fact that hasty and harsh punishment damages the punisher more than the sufferer. The loving cultivation of sound sentiment and nourishment of truth does more good than hasty punishment.

But what must be done with any among us who for any reason holds another gospel? So far as the facts warrant, let us hope the number is few. If against an elder not even an accusation should be received but before two or three witnesses, certainly floating suspicions with no clear proof ought not to be received. Yet neither our hope nor our charity can make or change facts. Adam Clarke teaches us, "'To think no evil where no evil seems' is the duty of a Christian, but to refuse to see it *where* it most evidently appears is an imposition on the understanding itself."

We cannot forget that St. Paul said: "I know that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch." St. Peter announced: "There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them." Especially do we recall that solemn admonition of our Lord's: "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves."

Methodism has always been glad to recognize the right of its people and preachers to ample room in which to move around. It would not restrict proper liberty and advance of true thought or right action. It continues to agree with Wesley that spiritual life will preserve true creeds rather than true creeds spiritual life. While we rejoice that pure Methodism has never been narrow, we also rejoice that it has never been loose. Our real opponents, our dangers, are mostly within, not without. By the lessons of the ages we must profit. Heresy hunting destroys its professed purpose. It fails to cure, and it fails to protect. It begets suspicions, destroys charity, works evil.

Since false prophets do exist in the Church and have always existed, and since we are charged to beware of them, what is the remedy? We need not be in despair, or, as Tyndale translated in terse Anglo-Saxon words, "we are not without shift." "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Our purpose should be, in meekness, to instruct those that oppose themselves. Some of our brethren may have honest difficulties of which we are ignorant, or which we have never faced, may have been subjected to evil influences from which we have been saved. Each of us must be sure to make straight paths for his feet, lest that which is lame be turned out of the way; but let it rather be healed. Not destruction, but cure, is the object to be sought, and sought with patient tenderness and love. It is seldom easy to bring back a man who has gone wrong, impossible if we begin by condemning him. We must not therefore despair. Let us remember how the Lord has borne and worked with us. Let us not forget that except the limits we ourselves fix his pardoning mercy knows no limits. Not till we have made the last possible effort, used the last available resources, should we cease, and even then we must continue to pray. Paul may have been the answer to Stephen's dying prayer.

Should all our efforts fail, or, once more to use the strong and beautiful translation of Tyndale, "should the man not be willing to permit us to helpe to amende him," should the man we received into our house, commended to our people, and intrusted with our work, insist on burning the house, then we must act. Common honesty demands that on his own motion the man who holds another gospel, who will no longer be true to his solemn vows, should leave the house to whose interests and ideals he is opposed. We must not match his dishonesty by an equal dishonesty. We are keepers of the house. We are traitors if we fail to protect our trust. True, the burning bush cannot be consumed by the false fire of heresy, yet no shod foot must be allowed to defile that holy ground. If there be "a stain in the fabric of the temple deep and foul as that left by the streaks of leprosy on the walls of the infected houses of old" . . . we must "purify the fabric of the temple, and the unclean stones in which the plague is must be removed and cast out of the building." If we be too weak to defend and preserve our doctrine, we shall not be strong enough to preserve our Church as a branch of the true Vine. But let us be willing to see our faults and errors in the criticisms of our enemies, for on those faults and errors they focus all their light. "'Tis right even from our foe to learn." While we recognize that there is often a pride of orthodoxy of which we should be ashamed, because it is contrary to that spirit of love characteristic of all true followers of our Lord, we must not suppose that orthodoxy has a monopoly of spiritual pride. The self-satisfied devotee of error is even more poisoned, because to the pride he adds the error.

UNIFICATION

We report to you officially what has already been published to the Church, that the vote on the plan of unification failed to receive the required constitutional majority. We cannot forget that three recent General Conferences have declared their belief in the feasibility and desirability of some plan of unification for American Methodism. The utterances of our leaders and the testimony of our councils from the beginning make a record on which we stand and furnish a basis and warrant of hope of unification. We commend the facts of the case and the momentous issues that are involved to your careful and prayerful consideration, and will rely upon your wisdom to deal properly with this great matter and determine what course should be followed. Let us not cease to cherish the glad expectation of a closer unity of the people of God in general and of our own Methodist families in particular.

The detailed statement of the vote in the Annual Conferences is as follows:

Conferences	Total Votes	Ayes	Noes
1. Alabama	270	73	197
2. Arizona	37	29	8
3. Baltimore	279	138	141
4. Brazil	47	47	.....
5. Central Brazil	38	38	.....
6. Central Texas	344	162	182
7. China Mission	93	70	23
8. Cuba	48	48	.....
9. Denver	26	24	2
10. East Oklahoma	158	140	18
11. Florida	259	149	110
12. Holston	313	163	150
13. Illinois	45	17	28
14. Kentucky	175	87	88
15. Korea	82	78	4
16. Little Rock	171	115	56
17. Louisiana	191	117	74
18. Louisville	204	132	72
19. Memphis	232	102	130
20. Mexico	52	40	12
21. Mississippi	213	43	170
22. Missouri	210	196	14
23. New Mexico	80	42	38
24. North Alabama	387	94	293
25. North Arkansas	215	162	53
26. North Carolina	278	145	133
27. North Georgia	351	116	235
28. North Mississippi	209	43	166
29. North Texas	288	161	127
30. Northwest	57	48	9
31. Northwest Texas	220	65	155
32. Pacific	132	93	39
33. South Brazil	33	32	1
34. South Carolina	188	21	167
35. South Georgia	311	94	217
36. Southwest Missouri	160	129	31
37. St. Louis	153	124	29
38. Tennessee	264	147	117
39. Texas	308	205	103
40. Upper South Carolina	198	23	175

Conferences	Total Votes	Ayes	Noes
41. Virginia	370	168	202
42. West Oklahoma	164	144	20
43. West Texas	264	177	87
44. Western North Carolina	366	221	145
45. Western Virginia	153	66	87
Totals	8,636	4,528	4,108

It was agreed that the foregoing detailed vote should be published with the following appended:

It is proper for us to state that two votes were cast in the Baltimore Conference by lay delegates who afterwards, and before the Conference adjourned, signed statements to the effect that they were not legally qualified members of the Conference. It follows, therefore, that these votes should not be included in the totals given above.

The College of Bishops declared that the Plan of Unification of the Methodist Episcopal Church and the Methodist Episcopal Church, South, submitted to the Annual Conferences of the Church, had not been adopted, three-fourths of the total vote of the several Annual Conferences not having been secured.

GROWTH OF THE CHURCH

During the present quadrennium we had increases in preachers and members as follows:

Traveling preachers	482
Local preachers	356
Members	249,466
Sunday schools	176
Officers and teachers	17,814
Scholars	184,842
Epworth Leagues	2,794
Epworth League members	70.563

We thank God that there has been in each class an increase, though considering our total membership, laymen and preachers (2,602,217), our material prosperity, our abundant opportunities, these relatively small increases lead us to mourn our leanness, not to boast. Were we not settled on our lees we should have brought many more thousands into the kingdom of God. Instead of congratulating ourselves that we are said to have produced more fruit than any other branch of world-wide Methodism, we should long to see others bring forth more than our small harvest. Not till we shall be filled with a greater passion for the conversion of lost sinners, not till we ourselves have working in us God's mighty power which he wrought in Christ when he raised him from the dead, not till he who commanded the light to shine out of darkness shall shine in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ, can we meet our obligations as individuals and as a Church. In vain shall we perfect an already efficient organization, in vain shall we hold fast to our form of sound words, for unless Christ be formed in us the hope of glory, and we give ourselves to loving service without stint, we shall fall short. May God send us, and soon, a mighty revival of pure religion and undefiled.

PREVALENT WORLDLINESS

While rejoicing in the victories of the Church achieved by the power of the Holy Spirit, we cannot overlook the sorrowful fact that sin abounds in the land. The consequences following the World War have contributed doubtless to bring to pass lowered standards of morality and excess of riotous living. But whatever may be the source of the social disorder, none can be blind to the fact that multiplied thousands seem to have lost the sense of sin and to have set at naught the moral law. Greed and licentiousness, rapine and murder prevail in what are called "waves of crime." The exhibitions in playhouses were never more vile, and by modern devices they are brought before all classes, especially children and immature youth, to a degree unknown in former times. Without exaggeration it may be truly said that they have become "schools of vice." At the same time from the press of to-day pour forth floods of publications more demoralizing than were those of the period when Wesley found it necessary to write into the General Rules the inhibition of "singing those songs, or reading those books, which do not tend to the knowledge or love of God." To overcome these prevalent evils, the powerful preaching of the gospel of Christ is a sure and sufficient means of salvation. Its calls to repentance and its denunciations of that "friendship of the world which is enmity with God" must be proclaimed with the unction of the Holy Ghost sent down from heaven.

It is especially necessary for us, if we be indeed Methodists, and not merely have a name to live and are dead, to return to that form of life which from the organization of Wesley's Societies the Church has declared "we know his Spirit writes on truly awakened hearts." Though many of us have departed from that form of life, from the declaration of its divine sanction the Church has never swerved. Expressly the General Conference is denied the power to change the General Rules. The attempt to weaken our Lord's commands by applying to the life he approves the false and fallacious epithet of Puritanism cannot even alarm us. Our citizenship is in heaven, and our life is to be ruled by our Lord. On earth we must represent him by action and word. No form of criticism can ever cast out of his word that we are not our own, that we are bought with a price, even the precious blood of Christ, that we must take up our cross daily, that in our lives he must be first, that whosoever shall be ashamed of him and his words in this adulterous and sinful generation, of him will the Son of man be ashamed. True creeds are essential, but in vain shall we hold the most perfect creed if to his will our lives be not conformed. "The tree is better known by its fruits than by any tag the owner can attach to its trunk." O brethren, many of us have spiritually declined, backslidden. Let us cry unto God for ourselves and for all others: Turn thou us unto thee, O Lord, and we shall be turned; renew our days as of old. From the very depths of our hearts let us pray:

"O Thou, who camest from above,
  The pure celestial fire to impart,
Kindle a flame of sacred love
  On the mean altar of my heart!"

Then may we expect, as we are glad to believe our fathers enjoyed, "a kindling touch of that pure flame." Then once more shall the Lord our God walk in the midst of the camp and the shout of our King shall be heard among us, and with an everlasting salvation shall we, our children, and our neighbors be saved.

DIVORCE

Four years ago we called attention to the growing, the terrible evil of divorce. Respectfully and earnestly we call your attention, you to whom our Church has committed the duty to speak with authority, to what was then said:

"No sadder, no more ominous condition confronts us than the increasing breakdown of home life in our country. Divorce, very often for the most trivial so-called reasons, is rapidly increasing. Marriage in many instances has become a mockery. Those who should live together in the holy wedlock instituted by God himself, specifically sanctioned by our Lord and his inspired apostles, brazenly change partners as if no immorality were involved. Many children are growing up who see their parents separated, yet living with other persons to whom, nominally, they are married. If such conditions be not checked, they will run rapidly to greater ungodliness and immorality. Where these conditions prevail they bring grave danger of lapsing into the looseness and sin of paganism. History shows that, unless such conditions are speedily cured, they bring disgust and secret loathing and make life—as they made that hard Roman life—a hell. Let us unitedly cry to our Lord for help, and let us put forth all the power he may graciously give us to create a widespread Christian sentiment that shall condemn this evil and arrest it. Let the New Testament teachings on divorce, and especially those of our Lord, be faithfully proclaimed from all our pulpits and our people publicly and privately exhorted to do all in their power to put down this terrible menace to our homes, to our country, to our civilization, to our religion.

"More than thirty years ago our present Paragraph 162 [now Par. 167] was enacted, the paragraph prohibiting our ministers from solemnizing the rites of matrimony between divorced persons, except in the case of innocent persons who have been divorced for the one Scriptural cause. This prohibition does not meet our present need. No penalty was then, nor has any even yet been fixed for the breach of this law. How is it to be determined that a person is innocent? We suggest that this paragraph be amended by inserting some such words as, 'which fact of innocence shall be established by the court records,' or by other satisfactory evidence. We recommend that our law be amended so that a person divorced for any other cause than infidelity, which infidelity shall be established by the court records, or by other satisfactory and ascertained evidence, and then shall marry another shall not become or remain a member of our Church; that any minister who shall solemnize the rite of matrimony where either person has been divorced for any other than the one Scriptural cause of infidelity, and that fact determined by the court records, or by any other satisfactory and ascertained evidence, shall be dealt with as in the case of immorality.

"Brethren, dearly beloved, equally responsible with us for the purity of the Church, and you alone responsible for the enactment of the law of the Church, let us keep in mind that our Lord Jesus pronounced these divorced and remarried persons adulterers, and that the inspired apostle announced that adulterers could not inherit the kingdom of God. As a Church let us not waver in our proclamation of God's truth. Let us keep in mind the true declaration of John the Baptist to the guilty Herod and Herodias. Let us do all we can to check this terrible tide of evil, assured that if we prove true to God's truth we shall have his blessing."

If we cannot effect a remedy for this sin so far as our country is concerned, we can at least bear our testimony, we can keep ourselves pure. Unless we be true to our Lord's teaching, we have a sure word of prophecy that there awaits us a certain fearful looking for of judgment and fiery indignation. At this time, ye who are men of God, help!

CHRISTIAN CITIZENSHIP

In our country there is a complete separation of Church and State, and we are glad to have it so. We must not forget those words of our Lord's, "My kingdom is not of this world"; nor those of St. Paul's that the weapons of our warfare are not carnal. The Church as a Church cannot properly project itself into political affairs, yet we cannot forget that we are citizens as well as members of the Church. The same moral principles that bind us as Christians bind us as citizens, and we are under obligation to God to be governed by those principles in all the relations of life. We are to submit ourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and the praise of them that do well. For so is the will of God. Because we are Christians we are not therefore the less loyal citizens, but the rather we should be better citizens. Our country long ago proclaimed that all governments derive their just powers from the consent of the governed. The majesty of our laws is grounded on the majesty of the people who through authorized tribunals enacted the laws for their direction and obedience; yet lawlessness now abounds. It cannot for a moment be tolerated that any man, particularly a Christian, be permitted to choose the laws he is to obey. All laws are to be obeyed. All our people must be prevailed on as a matter of conscience, as a matter of right, to be themselves obedient to all law, and to use every proper influence with others to induce them to become law-abiding. Contempt for the law of the land, a substitution of personal desire or judgment for law, leads straight to anarchy. We cannot be good Christians and bad citizens. We remind you of those strong, true words in the Episcopal Address to the General Conference of 1890: "While we aim to secure our separation from the world, we cannot forget that by the terms of our gospel we are brought into special relations to it. Our responsibility is not restricted to the sphere of the interior life of the Church. Our Lord's words, 'Ye are the salt of the earth,' 'Ye are the light of the world,' put upon us a sacred trust; while the apostolic exhortation that supplications, prayers, intercessions, and giving of thanks be made for all men, for kings, and all that are in authority, is prompted by the consideration that a healthful social order and righteous rule are necessary to the quiet and peaceable life in all godliness and honesty, upon which the growth and prosperity of the Church greatly depend. In the world, though not of it, the Church acts intensely upon it, and in its turn on many sides of its manifold life is strongly influenced by it. These vital and responsible connections between the two should be consciously and constantly in view when regulating the affairs and shaping the economy of the Church. Very many questions of social order are, on one side, principles of godliness, and the assertion and enforcement of them within the limits of its own life and action are the Church's witness to the truth before the world. Our members have their names enrolled in the commonwealths and kingdoms of earth as well as written in heaven; and it is within the province of the Church to exact that in the discharge of their functions as citizens, in the conduct of business, in the regulation of the family, and in the observance of social requirements they shall conform to and illustrate the law of life given in and by the Son of man. We cannot hope by impertinent and unwarranted interference in the affairs of the government and society to change the currents of human life; but by unequivocal testimony to the truth, and its constant and uniform application and enforcement within the sphere of the Church's rightful authority, we may exert a healthful and saving influence upon the world. The careful observance of the scope and limit of the Church's action, combined with bold, uncompromising enunciation of every ethical and spiritual principle of the gospel, will save us from embarrassment and entanglement in worldly schemes and insure the greatest efficiency to our measures for saving men."

An outstanding fact in the life and work of the world to-day is the steady, irresistible translation into the life of individuals and of organized society of the teaching of Jesus Christ concerning the vital central truth of human brotherhood, of the obligations of neighborly love, including willing self-denial, and the implication and practical results which necessarily follow a sincere recognition of that fact.

Herein is implied the right of all men and women to a living wage, to limited hours of service, proper restrictions on child labor, a larger participation in the fruits of industry, better medical care, more parks and playgrounds, opportunity for self-culture and development—in short, whatever makes for a richer, fuller life. This same teaching also implies that men must not kill their brother men, and so demands physical and spiritual disarmament, the abolition of aggressive war, the adoption of peaceful methods to settle international disputes, such as adherence to a world court and by the formation and maintenance of an international organization by whatever name it may be called, to initiate and put into effect plans for the uplift of the entire social order throughout the world. The same teaching demands equal justice and opportunity for all persons regardless of race, color, or sex, the complete abolition of the traffic in women and children for immoral purposes, and of the traffic in narcotic drugs and intoxicating liquors. Indeed, these teachings have developed a new conscience which declares and emphasizes the rights and duties of organized society as positively and with as sweeping an imperative as it declares the duties of the individual. It is this social conscience which has demanded the adoption of the national prohibition law and has put the brand of the outlaw upon the traffic in intoxicating liquors.

The national prohibition law is the most remarkable social enactment by any great nation to promote the general welfare by the restriction of the activities of the individual. The full effect of such a law will not be secured immediately, or even in a decade. That the results already secured are exceedingly beneficial is evident to any impartial observer, and there is good reason to expect far greater benefits in the future. The practical question to-day is whether the prohibition law shall be nullified or shall be properly enforced. The amendment prohibits the manufacture or sale of "intoxicating liquors for beverage purposes." The traffic in intoxicants of any kind is, therefore, a lawless traffic, even though they should be denominated "light wines and beers," and the aim of all such proposed weakening legislation is the practical nullification of the prohibition law. The industrial, social, educational, moral, and religious forces of the nation, led by its Christian citizenship, overthrew the legalized liquor traffic and secured national prohibition. The same great forces must unitedly fight with equal vigor and persistence the outlawed criminal traffic and the would-be nullifiers of the law. The open defiance of those who declare, even in the highest legislative assembly of the nation, that men will have intoxicating liquors, Constitution or no Constitution, is an incitement to anarchy. It must be recognized as such, and whatever is necessary to secure effective law enforcement must be done. Adequate appropriations should be made by State and nation to provide a sufficient number of men, with salaries commensurate for such important, dangerous work. Prosecution of offenders should be speedy; penalties by judges and juries should be adequate; violators of the prohibition law, however prominent, should be branded as criminals. Above all, there must be continued, ever-increasing emphasis upon the educational process in the press, in the pulpit, and in the school, setting forth the evil of alcoholism and the destructive results of lawlessness upon the entire fabric of the national life.

ADVISABLE OMISSIONS FROM THIS ADDRESS

Many considerations induce us to omit from this address summaries of the work of the several departments of our Church activities. We have weighty authority for the statement that an address of hours dies with the hours. In addition our Church "Combined General Minutes and Yearbook" is so full and satisfactory in its information touching all the work of the Church, and the report to you by each board, commission, and committee will be so detailed that any statement we could properly make would be perfunctory and unsatisfactory. It seemed advisable to refer to some departments of our work partly because that work was recently organized and partly because special tasks assigned have not yet been completed.

SUPERANNUATE ENDOWMENT FUND

Among our unfinished tasks, all too long delayed, is the provision of an adequate endowment fund to care properly for our superannuated preachers, their widows and orphans. If kind words could have met the legitimate needs of these brethren, they would have been amply provided for from the beginning of American Methodism. All along our way we have said to the brother or sister, naked and destitute of daily food, "Depart in peace, be warmed and filled"; notwithstanding we gave them not those things which are needful to the body. If the open confession of our failure to pay the debt we owe them had sufficed, not one of them would have lacked. We have done everything except the one thing needful. How many of these brethren, like Lazarus, have eked out a starved existence on the crumbs that fell from our well-filled tables and have gone to Abraham's bosom is known only to God. We are easily able to meet the needs of these brethren who gave their all to the Church of God. We ought to meet those needs. We must do it. Of the ten million dollars authorized by the General Conference of 1922 to be raised within five years, somewhat more than two million dollars have been collected. Will you not direct that nothing shall take precedence of this sacred interest and that the call to the Church shall continue to be made till the whole fund is in hand? Let us at last cleanse ourselves from this deep stain of our lack of proper care. Let us no longer trifle with this obligation. It is useless to weary you with a recital of details, since every Quarterly Conference and every preacher has been furnished with the facts.

HOSPITALS

Another duty long neglected by our Church is the obligation to provide hospitals for the treatment of the sick and the relief of the suffering. The General Conference of 1922 did not act too soon when it directed the organization of the General Hospital Board.

Pursuant to that action the Board was promptly organized in 1922, with headquarters in Atlanta, and a charter under the laws of the State of Georgia. The financial provision made for the maintenance of the Board and the promotion of the great interest committed to it was wholly inadequate. For the first year of its operation it had no funds for its work because collections on the assessment made for it by order of the General Conference of 1922 could not be realized for a year afterwards. Being thus without funds to engage an executive secretary, the Board requested its President, Bishop W. A. Chandler, to do the work of that office without salary during the first year until money could be secured from collections on the assessment to employ a competent man for the position, and this he did. At the end of the period the Board called to its service Rev. Charles C. Jarrell, D.D., who has prosecuted the work most zealously and successfully for three years, notwithstanding the lack of sufficient resources.

Our Church now has in operation seven hospitals—namely, the Barnes Hospital at St. Louis, Mo., the Wesley Memorial Hospital at Atlanta, Ga., the Methodist Hospital at Memphis, Tenn., the Methodist Hospital at Houston, Tex., the Methodist Hospital at Hattiesburg, Miss., the Montgomery Memorial Hospital at Montgomery, Ala., and the Good Samaritan Hospital at Lexington, Ky. The aggregate value of these institutions is $4,304,965. They have 884 beds, and in them upward of 20,000 patients are treated annually.

Two other hospitals are under construction—namely, the Dallas Sanatarium at Dallas, Tex., to cost $700,000 when completed, and the Methodist Hospital at Fort Worth, Tex., the cost of which is estimated at $1,000,000. For the Methodist Hospital at Hattiesburg, Miss., an expenditure of $175,000 is proposed for building purposes.

When all the hospitals now in process of erection have been completed, our Church will have invested in institutions of healing $7,239,235, and in them will be 1,534 beds.

As soon as sufficient funds can be secured the General Hospital Board has in contemplation the establishment of two hospitals for the treatment of patients afflicted with tuberculosis. It is proposed to locate one of these at some suitable point east of the Mississippi and the other at some proper place west of the river.

The hospitals of the Church, with two exceptions, have no endowments. The Barnes Hospital at St. Louis has an endowment of $1,014,270, and the Wesley Memorial Hospital at Atlanta has an endowment of $45,000. No other has any endowment.

It is manifest, therefore, that our hospitals must depend for the care of their charity patients upon the annual income from the Golden Cross Enrollment. The necessity of this income cannot be emphasized too strongly.

The hospital work of our Church has barely begun, and its development should be promoted by the most wise and energetic measures. It should be made distinct and prominent before the eyes of our people and laid upon their hearts with the weight of the most sacred obligation. It has been delayed too long, and now that it has been undertaken its advancement should have undivided attention and support.

This great interest is commended to your most careful consideration with the confident hope that you will devise the best means and the most generous measures for its support. Much has been done in a few brief years, but more remains to be done.

CHRISTIAN EDUCATION

To argue the question of the teaching function of the Church would be a waste of time. Christian education is essential to the progress, yea, to the existence of the Church. It has been by ignorance, not by learning, that the Church, including Methodism, has been hurt. We need and we welcome minds that have been truly trained, knowledge from which all error has been sifted, learning that is broad and sound. However, we need to stand fast by the fact that education is not a matter of a short time, not by any means the possession of a diploma secured after a few years of college residence, but that it is the work of a lifetime, and even then too frequently is not attained. The son of Sirach enjoins: "My son, gather instruction from thy youth up: so shalt thou find wisdom till thine old age." Pretense, at times a pretense that blinds the pretender, is in our day not a new development. It is as old as history and is a persistent quality of human nature. Let us beware of all shams in every sphere of life. The Church has always been blessed with scholars. Clement of Alexandria and Origen were not the first, nor Wesley and Adam Clarke the last. Pray God that there may be many more. But "the conceit of fancied scholarship is scarcely less offensive than the arrogance of ignorance." While our age has its emancipations from no little of the error of the past, it has also its limitations from which the past was to some extent free.

Unless the Church has something in education to add to that offered by the State, there is no longer room for the Church school. Our schools must be Christian. They must not confine themselves simply to intellectual training, to imparting information, to training in methods of work. They must develop Christian character, the only thing worth living for, worth dying for. They must hold up Christ as the truth. In them his spirit and his ideals must be dominant. To train the mind and teach men what is his service, and to inspire them to serve him, to make known his will, and to kindle their desire to do it, is their end. The school that does not truly represent Christ, whatever else it may be, is not Christian.

Our Discipline clearly sets forth our educational aim: "The Methodist Episcopal Church, South, stands committed to education sound in principle and Christian in spirit as fundamental to its work, and it accepts the duty and obligation of maintaining institutions dedicated to the diffusion of a distinctly Christian culture. Such institutions are necessary as special agencies to help the Church more effectively to perform its own divinely appointed ministry of service. Central, therefore, at the heart of the supreme educational processes in which the Church is engaged, the Bible must be placed, as inspired of God, and the sufficient rule of faith and practice." Emphatically as we approve sound training, broad and accurate scholarship, the garnering of mental riches of the past, the earnest purpose to bring even greater stores of knowledge to the service of God, we shall lose all if we fail to conserve and improve the quality of genuine Christian life. Our purpose is to become Christian ourselves and to make this country and the world Christian.

One of our crowns of rejoicing is that so many of our people in their provision for our schools are giving the Church their trust. Never before have our Church schools held so high a place in the confidence of our men of means. We would not overlook the increasing number of those whose deep poverty abounds unto the riches of their liberality to education. Like the two mites given by the widow, a gift made immortal by our Lord, the record of their gifts is in heaven. These multiplied mites are turning the deserts of ignorance into a rich harvest which both feeds the givers and fills the hungry with good things. But riches for educational work in an abundance never before known among us have been poured into the lap of the Church. Gifts to Emory University, to Southern Methodist University, and to many other of our institutions continue to abound. The gifts and bequests of Mr. James Buchanan Duke to Trinity College (now Duke University), North Carolina, of forty million dollars and more, and the funds for kindred purposes about equal to those provided for the university, constitute the largest single trust ever committed to the Methodism of the world. Such munificence, while it stirs our gratitude, lays on us a burden of responsibility that we cannot shirk. Men who do such deeds must have found in the aims and character of our Church, in our trustworthiness and fidelity to our God, a sure foundation for their confidence. Truly our responsibility is appalling and should put us as humble petitioners for help at the feet of our God. Unless we keep full faith with our benefactors we shall have, as we shall deserve, no benefactors. To divert a trust by action or by inaction from the intention of the donors, no matter how plausible may be the excuse alleged, will bring on us the deserved scorn and condemnation of all true men. Terrible will be our punishment if we do not keep faith with this confidence. God being our helper, we will keep faith and will try to make our present wastes more rich than the fertility of former days. We must sow the seed into good ground and watch lest the fowls devour any of it.

It is no unkind criticism of the public schools to say that they do not and cannot provide the Christian instruction and training necessary as a foundation for the Christian life and character of their pupils. The perils of having a generation grow up in an educational system that undertakes to equip for living, but passes by the most essential matter of life, has been repeatedly called to our attention in recent years.

The Church has claimed the right to teach and to interpret religion; the State is not free to do so. The answer of the Church, therefore, to the need presented by this situation must be to provide the needed Christian instruction and training and to make it available through the local Churches for all the people.

The Sunday school seems to be the providential agency to undertake this difficult task, which, under the circumstances, is obviously one of the major tasks before the Church.

Our Sunday School Board has for a number of years been calling attention to the great opportunities and needs in the field of Christian instruction and training. Our Sunday school literature has undergone a most remarkable development during the years, has been made more and more suited to the demands of a thoroughgoing teaching program, and has steadily increased in circulation. For a quarter of a century the Board has been working in the direction of preparing our Sunday school officers and teachers for their task. We note with gratification that through the nearly one thousand training schools held during the last quadrennium and through the Correspondence Department, tens of thousands of our Sunday school workers have been specially trained for their work. The Board reports that its training work has increased 300% during the last quadrennium and 2,200% during the last two quadrenniums.

Along with improved teaching there will always be need to keep the emphasis upon vital religious experience. No process, however effective, can take the place of the life of God in the soul, of conscious salvation through Jesus Christ, and of personal fellowship with the living Saviour. The fact that 368,938 Sunday school pupils were, during the last quadrennium, received into Church membership on profession of faith, or 64% of the total number received into the Church on profession of faith, suggests the important place that the Sunday school has come to occupy as a doorway into Church membership and indicates the necessity of maintaining the spirit of vital evangelism in all our Sunday school work.

MISSIONS

You know of the immense advance of our Church in our foreign mission work beginning with the Centenary period. You do not need to be told of the millions of dollars given by our people that our work might be materially better equipped, or of the many new workers sent abroad. Reports of this blessed progress were made to our people. In men and means we were never before so well furnished. God graciously poured out his blessings on our work, and thousands were added to the Church, such as should be saved. The men to whom the Church committed the management and oversight of this work, indeed all of us, hoped for a larger return from the subscriptions than has yet been received. It was not an unreasonable expectation that when the interest of the Church was once aroused, when information of the legitimate demands on us was spread abroad, when the people to whom we went preaching the glad tidings of good tidings gave such ready response, when so many were offering to forsake houses or brethren or sisters or father or mother or children or lands for the sake of Jesus—it was not unreasonable to expect that the work begun would be sustained. To no small extent this expectation was not realized. Our mission work has been, is now, in a critical position. Only the response of the Church to an effort strenuous and widespread enabled us to keep the workers in the field. We must lift our mission work out of these recurring crises, we must plant it firmly on a steadfast foundation. If we are to honor God, to be true to his call as revealed in our opportunities, provision must be made for continuous support. Now is the accepted time, and on your wisdom and fidelity the Church relies. A detailed report of all the work of our Board of Missions in all its departments will be presented.

The interest of our home mission work will engage the earnest attention of the General Conference. The need for immediate and far-reaching advance upon former lines of organization and effort in this department is apparent. New goals and larger ends should be provided for in appropriate legislation. Not less in the older and more thoroughly cultivated parts of the connection, but also in the remoter and spiritually more destitute sections of the West, the frontier and the border, where our work has been legitimately established, a policy of intensive home mission methods should be applied. This would not be to discriminate against the cause of foreign missions, but rather would become the means of directly stimulating that interest. An aggressive home mission movement will create an enduring base for foreign effort. Not a few of the embarrassments suffered recently by our foreign work may be traced to a lack of expansion in our continental home enterprises. The largest thought should now be given to the means of promoting this expansion. The need of enlarged plans for church erection, evangelism, special training of workers, and hospital service in connection with the home mission field is a matter to which we are sure you will direct particular thought and action.

We may be permitted to say again what was said in the Episcopal Address of four years ago: "In our opinion the time has come when the interests of our enlarged and enlarging foreign fields and activities really require all the attention of a general board. The sessions of the Board of Missions demand for the transaction of the large business of foreign missions all the time which the members can usually give without interference with other personal, private, or public duties. The board has not been able, therefore, to give to the consideration of home missions at any session the attention which their importance really demands. The conditions in this country, and in every part where our Church is operating, warrant the formation and execution of a far-reaching, comprehensive, and effective home mission policy. We are convinced that the interests of both foreign and home missions would be greatly advanced by the provision of separate boards for their promotion and administration. Of course, it is contemplated that the organization of the missionary work of the women of the Church will be preserved and properly related to the other missionary agencies."

LAY ACTIVITIES

Four years ago the General Conference provided for the organization of our laymen into Boards of Lay Activities. Through these boards our laymen have shown an increasing interest in the work of the Church.

To bring our laymen to bear more of the burdens of our Church work, to provide for the cultivation by them of fields altogether unworked, to bring them into even closer connection with the upbuilding of the Church, will be to multiply our usefulness many fold. It would be a calamity should our members ever descend to the position of being passive recipients of things spiritual. An indifferent laity fosters a sacerdotal clergy. Methodism has never known such a state as that and would be Methodism only in name if it were thus atrophied. By right as well as by duty our members are partners and coworkers with our preachers in all our service.

Our eyes must be open to the widespread change taking place in our conditions of life. In an ever-increasing stream the people of the South are flowing from the country into the towns and cities. In many instances agricultural pursuits are being abandoned for factory and other congested industrial work. The comparatively simple country life of our fathers is becoming a complex urban life. These changes are practically in their infancy. In addition, a tide of population never before so strong, and wealth in volume incalculable, flow in our direction. Great changes must come. If we would preserve our ideals, our morals, our religion, we must put forth our utmost effort. Preservation of these priceless imponderables will not be sufficient. If what we possess be worth while, if aught in our lives be of real value and immortal because it bears the stamp of God's approval, we must share it, or we shall lose it.

By no means must we lose sight of the importance of our country work. Not all the people are leaving the country for the towns and cities, but the movement taking place is greatly weakening many once vigorous country charges, partly by depletion of the membership, partly by disheartening those who remain. We still have a clear call to care for these country charges. Work there should not be disparaged, but emphasized and honored. Such work needs greater appreciation and attention. The response will be immediate and great. Let our Annual Conferences and the Church at large give even greater attention to this field which grows more needy each year. There seems to be an unfortunate and hitherto almost nonexistent tendency on the part of some of our preachers to turn away from work in the country, to regard an appointment to that work as a reflection on their ability, a marring of their careers. If such work calls for the heroic, when did Methodism prove indifferent to such a call? If many of our best-equipped young people joyfully offer for work in foreign fields, can they not be expected to devote their lives to this equally honorable field? All Christian life is a life of sacrificial service, not of ease and self-seeking, and where else better than among our appreciative country people can a life be spent? We are rejoiced to know that many of our laymen are helping and leading in the conservation and upbuilding of this work. What can be done to induce more strong preachers to give themselves to this still needy and fertile field we earnestly ask you to do.

These rapid and radical changes bring on us, especially on our laymen, a responsibility never before so easily realized. To meet the demand for the conservation of Christian civilization, for the preservation and progress of the Church, lay activity must continue to increase. Our Boards of Lay Activities are bringing more and more laymen into this blessed work, their fields of usefulness are constantly extending, and their efficiency gains impetus. Your own appreciation of the importance of the service already rendered by these organizations of laymen will lead you to take every necessary step to further their efficiency without the slightest suggestions from us, and we shall see this progress with thanksgiving and shall gladly coöperate to the full measure of our powers.

OUR COLORED BRETHREN

Again and again the General Conference has had its attention called to our relations and duty to the Colored Methodist Episcopal Church. To that great Church we continue to be cordially bound. We would not and we cannot deny our duty to these our brethren, a duty to be truly measured only by our means and opportunity. From the organization of that Church nothing has disturbed the harmony of our relations. We cannot too highly praise their conduct. Their work continues to be blessed of God, and for this we rejoice with great joy. No good can come to them, no success can attend their work, that will not deepen our joy. Our love for them is reciprocated. The help we have given to their educational, Church extension, and missionary work has been appreciated by them. Without curtailment of the assistance we are giving to any department of their work, we believe that greater help to their schools would be profitable. Can we help them in the legitimate expenses of school management? With them, as with us, a better-educated ministry is needed. They, as do we, need wider and sounder Biblical training. Their preachers need such training as will enable them to appeal to the increasing number of their educated and leading people. No less for their sake than for our own we need to continue and to increase the help we are giving. But it must be emphasized that not by financial assistance alone do we meet our obligation to these brethren. They need our manifested sympathy, our personal interest, our service of love. Here as elsewhere in all life it holds true that the gift without the giver is bare. To draw nearer to them, not in condescending and hence offensive manner, but as truly brethren serving the same God, rejoicing in the same Saviour, and seeking the same goal—these we should make manifest.

We should not fail to emphasize the responsibility of our Church toward the eight million people of African descent who reside within our territory. This vast and needy population of another race is at our very doors. We are linked together by innumerable bonds, subtle and not to be escaped. Our proximity makes inevitable the reaction of these races upon each other. By every token the Methodist Episcopal Church, South, has no missionary obligation of superior claim. Every contact of our people ought to be an avenue for carrying Christ to our brother in black. Moreover, the objectives of Jesus Christ involve not only the mastery of individuals and their relations with other individuals, but equally his lordship over races and their relations with each other. Christianity is a failure unless it can bring the different races of the world into right relations with one another and set them to living on the basis of brotherhood in the household of God. Men must be brothers, if there is to be any brotherhood. God demands it. Thou shalt love thy neighbor as thyself. It is not thou mayest be brotherly; *thou shalt.* It is still a new commandment that we should love one another. Too frequently we subscribe to it as a creed, but do not practice it. Brotherly love and service are the essence of loyalty to God. Our holy religion demands the sovereignty of right and the law of love in applied helpfulness in all the relations of the white race to the negro within our gates.

OUR CHURCH PAPERS

Among needed and helpful activities are our Church papers. Unless we have a sufficient number of well-edited and widely read Church papers all our work will suffer. Week by week our papers bring information of our work, of our success, of our need, that should be and will be to Christian life a healthy stimulant. Through no other means can we so quickly and so influentially reach our people. Without our papers ignorance of our work, already too prevalent, will increase. A member ignorant is a member crippled. Whatever this General Conference can do to increase the circulation of our papers, to improve their quality, to discover a solution for their financial difficulties, to help the editors and publishers in work to which they are giving themselves without stint, will be a blessing to the Church.

COMMITTEE ON STYLE AND ARRANGEMENT OF THE DISCIPLINE

Four years ago the General Conference, following a suggestion contained in the Episcopal Address, appointed a committee on the "Style and Arrangement of the Discipline," and authorized the committee to edit the next Discipline and issue it in the best form and arrangement upon which they might agree. The work of that committee was promptly and carefully done and has been satisfactory to the Church. We recommend the appointment of a similar committee to edit the next edition of the Discipline. We suggest that, if it should meet your approbation, the committee be given authority to omit such parts of the Discipline as are no longer applicable to our work. For example, the China Mission Conference is not a mission. It would help to a clearer understanding if the word "Mission" were stricken from the name of that Conference. There is a section (III, 45–47) "Of the Mission Annual Conferences." There are no such Conferences in our Church. Nothing would be lost by the excision of this and other obsolete parts, and much would be gained. If it seem best to you to appoint a committee of yourselves to make a careful study of the entire Discipline, and to recommend here needed omissions, the end would be attained; but since at times a law is enacted which differs from an existing law, and the latter is not repealed, thus leading to possible confusion and indeed conflict of administration, it may be wiser to charge the Committee on Style and Arrangement, should you appoint one, with this difficult work.

SUGGESTED CHANGES IN THE DISCIPLINE

Our law now makes a local preacher amenable for his conduct to the District Conference, and that when he serves as a supply of a pastoral charge; and a preacher on trial, when accused of immorality, to the Quarterly Conference of the charge that he serves. Since a preacher on trial is a traveling preacher, and since the law charges the Annual Conference with the oversight of the life and official administration of traveling preachers, we suggest that you consider and determine whether it may not be best to charge the Annual Conference with the oversight of preachers on trial.

In addition to pastoral work our law authorizes the president of an Annual Conference, sometimes on his own judgment, sometimes when requested by the Annual Conference, to appoint our preachers to a variety of religious and philanthropic work. Our interpretation of this law (Paragraph 125) is that only for work specifically set forth is the president of an Annual Conference authorized to make such appointments, yet the paragraph makes no mention of our Epworth League work. We suggest that this paragraph be given careful examination, and if need be revision, and that it be expressly stated that in addition to pastoral work no preacher be appointed to work not specifically designated in the paragraph. Frequent calls are made for the appointment of traveling preachers to work not mentioned in our Discipline, and some brethren wish to attend to such work for years under the sanction of the Church and to retain their membership in the Annual Conference. One result of this practice will be ultimately to add to the number of our superannuates men who have done little or no pastoral work in our Church. We suggest that you lay down the law for our guidance as well as for the information of our preachers and people.

In our judgment the time has come when the Conferences in some of our mission fields should have legal connecting bodies of their own through which they can act as units in planning and executing their work.

We respectfully recommend that the General Conference make provision for central delegated bodies or for Regional Conferences, made up of representatives, clerical and lay, with such powers under the constitution as may be conducive to the large responsible action upon the part of the national Methodisms.

BRETHREN, PRAY FOR US

Brethren, pray for us, not simply because it is the duty of each Christian to pray for his brethren, but especially because you have assigned us work that is both delicate and difficult. Unless we have your confidence, your sympathy, your coöperation, we cannot succeed. If you should withhold these, you would indeed leave us lonely and miserable, little in efficiency and strength. We do not need to tell you that we are all partakers of the same human weaknesses, that to do this work as it should be done not one of us is fully equipped. But for the help of God and our confidence in you all our strong desires to glorify our Lord and Saviour Jesus Christ would droop and die, and the light of our life would go out.

THE SPIRIT OF OUR FATHERS AND OUR SPIRIT

In the Discipline of 1789 for the first time there is published an address "To the Members of the Methodist Societies in the United States" signed by Thomas Coke and Francis Asbury. With a change in the latter part of the title, a few omissions of sentences no longer applicable, this address, with the names of the bishops living at the time of publication, has been published in each edition of our Discipline. It closes in 1789 as it closes to-day: "We remain your very affectionate brethren and pastors, who labor night and day, both in public and private, for your good." That is a solemn statement, but in the sight of God we are for ourselves earnestly striving to make it a fact. We say this not to steal *your* hearts with craft of smiles, but as the true desire of *our* hearts.

WARREN A. CANDLER,
COLLINS DENNY,
EDWIN D. MOUZON,
JOHN M. MOORE,
W. F. MCMURRY,
U. V. W. DARLINGTON,
H. M. DU BOSE,
W. N. AINSWORTH,
JAMES CANNON, JR.,
WILLIAM B. BEAUCHAMP,
JAMES E. DICKEY,
SAM R. HAY,
HOYT M. DOBBS,
HIRAM A. BOAZ.

II. ASSIGNMENT OF MEMBERS TO THE STANDING COMMITTEES

Conference	Episcopacy	Itinerancy	Revisals	Publishing Interests	Education	Church Extension	Missions
Alabama	A. J. Lamar	J. S. Frazer	R. R. Ellison	A. J. Lamar	Andrew Sledd	J. C. James	J. E. Northcutt
	T. D. Samford	R. H. Mangrum	J. T. Ellison	S. H. Blan	E. E. McMillan	Tupper Lightfoot	S. H. Blan
Arizona	W. J. Sims	W. J. Sims				W. J. Sims	
	L. J. Cox				L. J. Cox	L. J. Cox	
Baltimore	J. H. Wells	H. Sydenstricker	H. Sydenstricker	C. D. Harris	H. H. Sherman	J. H. Wells	C. D. Harris
	L. B. Davis	L. B. Davis	B. H. Hiner	J. W. Myers	J. R. Caton	W. G. Hardy	J. W. Myers
Belgian Mission			W. G. Thonger				W. G. Thonger
Brazil	Cesar Dacorso filho						
	M. V. de Andrade						
Central Brazil	Guaracy Silveira						
Central Texas	F. P. Culver	S. G. Thompson	O. F. Sensabaugh	P. E. Riley	C. H. Booth	E. B. Hawk	E. B. Hawk
	W. W. Lastinger	A. K. Doss	A. K. Doss	Mrs. E. W. Kimble	T. F. Temple	T. F. Temple	W. E. Williams
China Mission	J. C. Hawk				J. C. Hawk		Z. T. Kiaung
	Miss V. P. Sze				P. S. T. Shih		Miss V. P. Sze
Cuba	E. E. Clements	E. E. Clements	E. E. Clements			E. E. Clements	E. E. Clements
	Flor Reyna						Flor Reyna
Czechoslovak Mission	J. L. Neill						
Denver	H. D. Thompson						
	M. O. Shivers				M. O. Shivers	M. O. Shivers	
East Oklahoma	Charles L. Brooks	Paul B. Kern	W. L. Blackburn	D. H. Aston	Paul B. Kern	Charles L. Brooks	D. H. Aston
	R. L. Williams	John Cordell	O. A. Brewer	M. M. Eakes	John Cordell	R. L. Williams	M. M. Eakes
Florida	I. C. Jenkins	S. J. Hilburn	N. J. Patterson	R. Ira Barnett	H. L. Phifer	N. J. Patterson	C. B. Peeler
	Mrs. P. N. King	W. F. Dunkle	R. Ira Barnett	Mrs. P. N. King	W. A. Cooper	M. H. Norton	W. F. Dunkle
Holston	J. W. Perry	I. P. Martin	C. K. Wingo	J. W. Perry	J. S. French	J. A. Baylor	J. M. Carter
	W. E. Brock	H. G. Gilmer	F. A. Carter	J. N. Hillman	J. N. Hillman	W. E. Brock	H. G. Gilmer
Illinois				J. E. Garrett		J. E. Garrett	J. E. Garrett
	C. C. Markham					C. C. Markham	C. C. Markham
Japan Mission	J. T. Meyers						
Kentucky	H. C. Morrison	M. S. Clark	W. S. Maxwell	H. C. Morrison	H. C. Morrison	M. S. Clark	W. G. Cram
	Alfred Combs	J. M. McIntire	J. M. McIntire	W. W. Ball	W. W. Ball	W. W. Ball	C. B. Van Arsdall
Korea	A. W. Wasson	L. C. Brannan	A. W. Wasson	L. C. Brannan	A. W. Wasson	L. C. Brannan	L. C. Brannan
	Allen Yun	Miss Bessie Oliver	Allen Yun	Miss B. Oliver	Allen Yun	Miss B. Oliver	Miss B. Oliver
Little Rock	Stonewall Anderson	J. D. Hammons	A. C. Millar	J. A. Henderson	Stonewall Anderson		J. D. Hammons
	C. E. Hayes	Carl Hollis	W. W. Taylor	Mrs. E. R. Steel	C. E. Hayes		Mrs. E. R. Steel
Louisiana	F. N. Parker	W. W. Holmes	R. H. Harper	F. N. Parker	George S. Sexton	R. H. Harper	R. H. Wynn
	H. H. White	A. M. Mayo	W. S. Holmes	K. I. Bean	T. W. Holloman	A. M. Mayo	H. I. Bean
Louisville	A. R. Kasey	T. L. Hulse	A. R. Kasey	T. L. Hulse	J. W. Weldon	A. P. Lyon	J. W. Johnson
	C. W. Taylor	D. C. Stimson	J. P. Harrison	C. S. Nunn	C. S. Nunn	D. C. Stimson	Mrs. W. J. Piggott
Memphis	C. C. Grimes	J. Mack Jenkins	L. H. Estes	C. C. Grimes	J. Mack Jenkins	L. H. Estes	F. H. Peeples
	F. T. Randle	G. T. Fitzhugh	G. T. Fitzhugh	A. R. Steel	W. C. Patton	W. C. Patton	F. B. Jones
							T. B. King
Mexico	Jackson B. Cox	Jackson B. Cox					Jackson B. Cox
		Luz Marroquin					
Mississippi	J. T. Leggett	J. R. Jones	J. L. Decell	W. S. Lewis	Robert Selby	Robert Selby	J. R. Jones
	M. M. Satterfield	D. R. Weston	S. L. McLaurin	W. S. F. Tatum	W. T. Denman	G. S. Harmon	W. S. F. Tatum
					D. R. Weston		
Missouri	J. D. Randolph	W. M. Alexander	W. L. Scarborough	J. D. Randolph	W. M. Alexander	W. L. Scarborough	Robin Gould
	M. E. Lawson	S. P. Cresap	Mrs. C J. Chappell	George Pohlman	E. P. Puckett	M. E. Lawson	S. P. Cresap
New Mexico	S. E. Allison	B. L. Nance	S. E. Allison			S. E. Allison	B. L. Nance
				C. A. Hatch	C. E. Mead		C. A. Hatch

North Alabama	S. L. Dobbs N. L. Miller	W. E. Morris E. A. Hammett	W. W. Scott C. E. Fuller	L. F. Stansell C. W. Sarver	G. W. Read C. W. Sarver	G. M. Davenport N. M. Rowe	I. F. Hawkins R. F. Lovelady
North Arkansas	O. E. Goddard J. M. Williams	William Sherman J. E. Chambers	J. A. Anderson J. E. Chambers	H. L. Wade J. M. Williams	F. M. Tolleson J. H. Reynolds	R. E. L. Bearden Mrs. P. B. Hatcher	William Sherman Mrs. P. B. Hatcher
North Carolina	W. W. Peele W. P. Few	S. A. Cotton W. L. Knight	S. E. Mercer Albert Anderson	T. A. Sikes R. L. Flowers	J. H. Shore R. L. Flowers	J. M. Wright J. H. Judd	T. A. Sikes. W. L. Knight
North Georgia	W. A. Shelton H. Y. McCord	W. L. Pierce	C. C. Jarrell R. J. Guinn, Sam Tate	W. P. King John B. Hutcheson	J. A. Sharp W. E. Thompson	J. W. Quillian L. S. Ledbetter	J. H. Eakes M. M. Parks
North Mississippi	V. C. Curtis J. G. McGowan	T. H. Dorsey J. G. McGowan	T. H. Lipscomb Herbert Holmes	L. M. Lipscomb R. A. Meek	E. N. Broyles J. W. Kyle	E. N. Broyles T. E. Pegram	L. M. Lipscomb R. A. Meek
North Texas	C. C. Selecman Wallace Hughston	C. A. Spragins M. D. Abernathy	O. T. Cooper John Speer	C. M. Simpson M. M. Brooks	R. G. Mood R. T. Easley	W. T. Whiteside P. B. Cox	C. M. Simpson S. H. Hancock
Northwest	John H. Dills	John H. Dills Mrs. P. D. Hartman	John H. Dills Mrs. P. D. Hartman	John H. Dills Mrs. P. D. Hartman	John H. Dills Mrs. P. D. Hartman	John H. Dills Mrs. P. D. Hartman	John H. Dills Mrs. P. D. Hartman
Northwest Texas	A. L. Moore T. F. Turner	R. A. Stewart J. H. Moore	J. W. Hunt S. M. Shelton	O. P. Clark John L. Smith	L. N. Stuckey G. W. Backus	A. L. Moore T. F. Turner	R. A. Stewart J. H. Moore
Pacific	Charles D. Bulla J. B. Rader	J. A. B. Fry Nathan Newby	R. P. Shuler J. B. Rader	Charles D. Bulla W. P. Thomas	J. A. B. Fry W. P. Thomas	R. P. Shuler W. P. Thomas	Charles D. Bulla Nathan Newby
Polish & Danzig Mis.							W. A. Langley
St. Louis	Ivan Lee Holt J. W. Fristoe R. G. Applegate	C. W. Tadlock C. M. Hay	C. W. Tadlock C. M. Hay	R. L. Russell O. T. Zimmermann	L. E. Todd O. T. Zimmermann	L. E. Todd Mrs. J. H. Sherer	R. L. Russell Mrs. J. H. Sherer
Siberia Mission	J. S. Ryang						
South Brazil	John W. Price						John W. Price A. G. Schlottfeldt
South Carolina	Peter Stokes E. C. Dennis	Peter Stokes B. H. Moss	T. G. Herbert Charlton DuRant	Peter Stokes E. C. Dennis	M. L. Banks B. H. Moss	M. L. Banks B. H. Moss	A. J. Cauthen W. Stackhouse
South Georgia	J. A. Thomas George S. Jones	J. P. Dell F. J. Dudley	W. F. Smith L. E. Heath	W. F. Smith J. D. Gardner	J. C. G. Brooks B. S. Richardson	T. D. Ellis R. L. Greer	B. Anthony R. L. Greer
Southwest Missouri	J. E. Alexander L. D. Murrell	M. C. Magers Mrs. W. E. Ewing	J. B. Swinney W. R. Eckle	H. J. Rand S. O. Brill	M. C. Magers S. O. Brill	J. E. Alexander W. R. Eckle	H. J. Rand Fred A. Lamb Mrs. W. D. Ewing
Tennessee	T. C. Ragsdale John W. Barton	W. B. Ricks W. H. Wiseman	E. B. Chappell W. J. Yancey	George L. Beale Littell Rust	George L. Beale Littell Rust	T. C. Ragsdale John C. Clark	W. B. Ricks Homer Hancock
Texas	J. W. Mills W. L. Dean	L. B. Elrod T. E. Acker	V. A. Godbey R. M. Kelly	A. Frank Smith W. L. Dean	James Kilgore W. R. Jones	R. W. Adams W. R. Jones	D. H. Hotchkiss W. C. Windham
Texas Mexican Mission	F. S. Onderdonk						F. S. Onderdonk
Upper South Carolina	J. R. T. Major C. C. Featherstone	A. N. Brunson B. W. Crouch	R. E. Stackhouse G. A. Neuffer	B. R. Turnipseed John D. Harris	B. R. Turnipseed B. W. Crouch	J. R. T. Major B. W. Crouch	A. N. Brunson R. E. Stackhouse John D. Harris
Virginia	R. H. Bennett J. P. Pettyjohn	B. F. Lipscomb S. H. Short	G. E. Booker S. H. Short	R. H. Bennett W. H. Stansell	W. A. Christian W. H. Stansell	W. J. Young B. T. Hart	J. W. Moore S. W. Amos B. C. Baldwin
West Oklahoma	Frank Barrett R. B. Brown	F. Hutchinson Mrs R. E. L. Morgan	R. E. L. Morgan M. A. Beeson	J. T. McClure R. B. Brown	J. T. McClure E. S. Lain	Frank Barrett M. A. Beeson	R. E. L. Morgan Mrs. R. E. L. Morgan
West Texas	A. J. Moore M. A. Childers	T. F. Sessions H. F. Lewis	T. F. Sessions H. E. Jackson	S. H. C. Burgin Dick O. Terrell	S. H. C. Burgin Dick O. Terrell	A. J. Moore H. E. Jackson	D. E. Hawk George W. Walling, Jr.
Western Mexican Mis.	Laurence Reynolds						Laurence Reynolds
Western N. Carolina	J. H. Barnhardt C. H. Ireland	A. C. Chappell L. B. Rogers	D. Atkins G. L. Hackney	G. T. Rowe W. R. Odell	H. C. Sprinkle L. H. Phillips	A. W. Plyler D. F. Giles	J. B. Craven J. F. Shinn
Western Virginia	R. T. Webb H. O. Thornburg	H. L. Clay E. W. James	H. L. Clay J. F. Callison	R. T. Webb E. W. James	O. F. Williams J. F. Callison	O. F. Williams J. F. Callison	H. L. Clay E. W. James

II. ASSIGNMENT OF MEMBERS TO THE STANDING COMMITTEES

Conference	Conference Claimants, Finance, and Boundaries	Temperance and Social Service	Sunday Schools	Epworth Leagues	Church Relations and Bible Cause	Lay Activities	Hospitals
Alabama	R. R. Ellison E. E. McMillan	J. C. James Tupper Lightfoot	Andrew Sledd J. T. Ellison	J. S. Frazer R. H. Mangrum	J. E. Northcutt T. D. Samford	S. H. Blan	R. R. Ellison M. M. McCall
Arizona	W. J. Sims		L. J. Cox		W. J. Sims	L. J. Cox	
Baltimore	H. H. Sherman B. H. Hiner	H. M. Canter W. G. Hardy	H. M. Canter John Brayshaw	E. L. Woolf John Brayshaw	E. L. Woolf J. R. Caton	H. M. Canter B. H. Hiner	J. H. Wells W. G. Hardy
Belgian Mission					W. G. Thonger		
Brazil					Cesar Dacorso filho M. V. de Andrade		
Central Brazil					Guaracy Silveira		
Central Texas	J. W. Bergin W. W. Lastinger	J. W. Bergin Mrs. E. W. Kimble	J. E. Crawford B. F. Cherry	P. E. Riley Leake Ayers	F. P. Culver J. W. Mitchell	J. E. Crawford B. F. Cherry	C. H. Booth W. E. Williams
China Mission			Z. T. Kiaung Peter Shih	J. C. Hawk Miss S. P. Sze	J. C. Hawk Peter Shih	Z. T. Kiaung Peter Shih	
Cuba					E. E. Clements Flor Reyna	Flor Reyna	
Czechoslovak Mission					J. L. Neill		
Denver					H. D. Thompson M. O. Shivers	H. D. Thompson	H. D. Thompson M. O. Shivers
East Oklahoma	Charles L. Brooks R. L. Williams	W. L. Blackburn O. A. Brewer	W. L. Blackburn O. A. Brewer	Paul B. Kern John Cordell	D. H. Aston M. M. Eakes	Charles L. Brooks M. M. Eakes	David H. Aston
Florida	C. B. Peeler J. H. Daniel	S. J. Hilburn M. H. Norton	C. M. Blake I. C. Jenkins	S. J. Hilburn J. H. Daniel	H. L. Phifer W. A. Cooper	C. M. Blake	C. B. Peeler J. H. Daniel
Holston	E. E. Wiley H. C. Stuart	I. P. Martin E. M. Copenhaver	C. K. Wingo F. A. Carter	E. E. Wiley J. A. Stone	J. S. French J. A. Stone	J. A. Baylor H. C. Stuart	J. M. Carter E. M. Copenhaver
Illinois					J. E. Garrett C. C. Markham		
Japan Mission					J. T. Meyers		
Kentucky	W. S. Maxwell Alfred Combs	M. S. Clark W. W. Ball	W. G. Cram C. B. Van Arsdall	M. S. Clark J. M. McIntire	C. B. Van Arsdall W. S. Maxwell	W. G. Cram W. W. Ball	W. S. Maxwell Alfred Combs
Korea	A. W. Wasson Allen Yun	L. C. Brannan Miss B. Oliver	A. W. Wasson Allen Yun	L. C. Brannan Miss B. Oliver	A. W. Wasson Miss Bessie Oliver	L. C. Brannan Miss B. Oliver	
Little Rock	J. A. Henderson J. H. Waters	J. A. Henderson J. H. Waters	Clem Baker C. E. Hayes	Clem Baker Carl Hollis	Stonewall Anderson Carl Hollis	J. D. Hammons J. H. Waters	
Louisiana	R. H. Harper T. W. Holloman	W. W. Holmes W. S. Holmes	R. H. Wynn W. S. Holmes	W. W. Holmes A. M. Mayo	George S. Sexton H. H. White	George S. Sexton T. W. Holloman	R. H. Harper W. S. Holmes
Louisville	A. P. Lyon J. P. Harrison	T. L. Hulse Mrs. W. J. Piggott	J. W. Weldon Mrs. W. J. Piggott	A. P. Lyon	J. W. Weldon C. S. Nunn	J. W. Johnson C. W. Taylor	
Memphis	R. A. Clark T. B. King	J. Mack Jenkins A. R. Steel	F. B. Jones A. R. Steel	R. A. Clark T. B. King	F. B. Jones G. T. Fitzhugh	R. A. Clark F. T. Randle	L. H. Estes
Mexico							
Mississippi	J. R. Jones S. L. McLaurin	Robert Selby G. S. Harmon	J. L. Decell W. S. F. Tatum	W. H. Lewis G. S. Harmon	J. T. Leggett M. M. Satterfield	W. H. Lewis W. T. Denman D. R. Weston	J. R. Decell S. R. McLaurin
Missouri	Robin Gould E. P. Puckett	W. W. Fry	R. C. Holliday Mrs. C. J. Chappell	R. C. Holliday George Pohlman	W. M. Alexander George Pohlman	R. C. Holliday M. E. Lawson	Mrs. C. J. Chappell
New Mexico	C. A. Hatch	C. A. Hatch	B. L. Nance C. E. Mead	B. L. Nance	S. E. Allison C. E. Mead	C. E. Mead	
North Alabama	H. M. Stevenson F. B. Yeilding	W. G. Henry F. B. Yeilding	W. G. Henry Oscar Noojin	H. M. Stevenson E. A. Hammett	W. W. Scott C. E. Fuller	W. E. Morris	G. W. Read

North Arkansas	F. M. Tolleson	R. E. L. Bearden	F. M. Tolleson	H. L. Wade	O. E. Goddard	J. A. Anderson	R. E. L. Bearden
	J. E. Chambers	M. J. Russell	J. M. Williams	M. J. Russell	J. H. Reynolds	J. L. Bond	
North Carolina	S. E. Mercer	S. A. Cotton	J. H. Shore	J. M. Wright	W. W. Peele	S. A. Cotton	S. E. Mercer
	Albert Anderson	Josephus Daniels	W. P. Few	J. H. Judd		W. P. Few	Albert Anderson
North Georgia	J. F. Yarbrough	W. P. King	S. P. Wiggins	J. W. Quillian	J. W. Quillian	W. L. Pierce	C. C. Jarrell
	Mrs. H. H. Dean	M. S. Bell	J. A. Sharp	L. S. Ledbetter	J. H. Eakes	John B. Hutcheson	R. J. Guinn
			M. S. Bell		H. Y. McCord		
					Sam Tate		
North Mississippi	L. M. Lipscomb	T. H. Dorsey	T. H. Lipscomb	E. N. Broyles	V. C. Curtis	T. H. Dorsey	J. H. Sherard
	J. G. McGowan	T. E. Pegram	J. W. Kyle	Herbert Holmes	R. A. Meek	Herbert Holmes	
					F. R. Richardson		
North Texas	H. D. Knickerbocker	H. D. Knickerbocker	O. T. Cooper	C. A. Spragins	C. C. Selecman	R. G. Mood	W. T. Whiteside
	S. H. Hancock	M. D. Abernathy	M. D. Abernathy	P. B. Cox	Wallace Hughston		M. M. Brooks
Northwest	John H. Dills	John H. Dills	John H. Dills	John H. Dills	John H. Dills	John H. Dills	
	Mrs. P. D. Hartman	Mrs. P. D. Hartman	Mrs. P. D. Hartman	Mrs. P. D. Hartman	Mrs. P. D. Hartman	Mrs. P. D. Hartman	
Northwest Texas	J. T. Griswold						
	J. W. Hunt	O. P. Clark	L. N. Stuckey	R. A. Stewart	O. P. Clark	L. N. Stuckey	G. W. Backus
	S. M. Shelton	John L. Smith	G. W. Backus	John L. Smith	S. M. Shelton	J. H. Moore	J. W. Hunt
Pacific	R. P. Shuler	R. P. Shuler	Charles D. Bulla	J. A. B. Fry	J. A. B. Fry	Charles D. Bulla	
	J. B. Rader	W. P. Thomas	Nathan Newby	J. B. Rader	Nathan Newby	J. B. Rader	
Polish & Danzig Mis.					W. A. Langley		
St. Louis	L. E. Todd	Ivan Lee Holt	C. W. Tadlock	C. W. Tadlock	Ivan Lee Holt	R. G. Applegate	R. L. Russell
	J. W. Fristoe	C. M. Hay	Mrs. J. H. Sherer	O. T. Zimmermann	J. W. Fristoe		O. T. Zimmermann
					R. G. Applegate		
Siberia Mission							
South Brazil					A. G. Schlottfeldt		
South Carolina	A. J. Cauthen	M. L. Banks	T. G. Herbert	T. G. Herbert	A. J. Cauthen	T. G. Herbert	M. L. Banks
	W. Stackhouse	Charlton DuRant	Charlton DuRant	W. Stackhouse	E. C. Dennis	W. Stackhouse	
South Georgia	B. Anthony	T. D. Ellis	C. R. Jenkins	J. P. Dell	J. A. Thomas	J. C. G. Brooks	C. R. Jenkins
	George S. Jones	F. J. Dudley	L. E. Heath	J. D. Gardner	J. M. Rogers	J. M. Rogers	B. S. Richardson
Southwest Missouri	J. B. Swinney	M. C. Magers	J. B. Swinney	H. J. Rand	J. E. Alexander	J. B. Swinney	M. C. Magers
	L. D. Murrell	Mrs. Fred A. Lamb	W. R. Eckle	S. O. Brill	L. D. Murrell	W. R. Eckle	
Tennessee	John Durrett	H. B. Reams	E. B. Chappell	John Durrett	H. B. Reams	John Durrett	T. C. Ragsdale
	J. W. Barton	John C. Clark	W. J. Yancey	W. H. Wiseman	Homer Hancock	Littell Rust	W. H. Wiseman
Texas	James Kilgore	L. B. Elrod	V. A. Godbey	S. S. McKenney	J. W. Mills	R. W. Adams	D. H. Hotchkiss
	J. R. Woodson	T. E. Acker	G. B. Sanford	J. R. Woodson	R. M. Kelly	Gary B. Sanford	W. C. Windham
Texas Mexican Mission					F. S. Onderdonk		
Upper South Carolina	J. R. T. Major	R. E. Stackhouse	B. R. Turnipseed	A. N. Brunson	R. E. Stackhouse	A. N. Brunson	G. A. Neuffer
	G. A. Neuffer	John D. Harris	B. W. Crouch		C. C. Featherstone	John D. Harris	
Virginia	J. B. Winn	J. S. Peters	W. A. Christian	J. B. Winn	J. S. Peters	W. J. Young	B. F. Lipscomb
	J. T. Catlin, Sr.	George P. Adams	George P. Adams	J. T. Catlin, Sr.	O. V. Hanger	B. T. Hart	
West Oklahoma	J. T. McClure	Frank Barrett	Forney Hutchinson	Forney Hutchinson	R. E. L. Morgan	Forney Hutchinson	
	E. S. Lain		Russell B. Brown	Russell B. Brown	E. S. Lain	M. A. Beeson	
West Texas	H. E. Draper	J. T. King	J. T. King	H. E. Draper	D. Emory Hawk	Arthur J. Moore	S. H. C. Burgin
	H. C. Geddie	H. C. Geddie	M. A. Childers	H. F. Lewis	George W. Walling, Jr.	M. A. Childers	H. E. Jackson
Western Mexican Miss.							
Western N. Carolina	D. Atkins	A. C. Chappell	C. S. Kirkpatrick	C. S. Kirkpatrick	J. H. Barnhardt	W. R. Odell	H. C. Sprinkle
	G. L. Hackney	L. B. Rogers	J. B. Ivey	J. B. Ivey	C. H. Ireland	D. F. Giles	J. F. Shinn
Western Virginia	O. F. Williams		R. T. Webb		R. T. Webb	H. O. Thornburg	E. W. James
	J. F. Callison		H. O. Thornburg	J. F. Callison	H. O. Thornburg	E. W. James	

III. DELEGATES ELECT TO THE TWENTIETH GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH

Alabama Conference.—Clerical: A. J. Lamar, R. R. Ellison, Andrew Sledd, John C. James, John S. Frazier, John E. Northcutt. Alternates: E. L. Crawford, C. A. Rush, W. M. Curtis, D. P. Slaughter, M. E. Lazenby, C. C. Daniel. Lay: T. D. Samford, E. E. McMillan, J. T. Ellison, S. H. Blan, R. H. Mangum, Tupper Lightfoot. Alternates: J. W. Williams, M. M. McCall, J. B. Airey, J. A. Chambliss, A. T. Wilkinson, L. E. Nobles............... 12

Arizona Conference.—Clerical: W. J. Sims, Alternate: D. G. Decherd. Lay: L. J. Cox. Alternate: D. T. Milner............ 2

Baltimore Conference.—Clerical: J. Howard Wells, H. M. Canter, R. L. Woolf, C. D. Harris, H. H. Sherman, H. Sydenstricker. Alternates: J. W. Smith, B. V. Switzer, W. S. Hammond, E. V. Regester. Lay: L. B. Davis, J. W. Myers, John Brayshaw, B. H. Hiner, J. R. Caton, W. G. Hardy. Alternates: W. T. Griffith, J. P. Stiff, A. E. Huddlestun, J. W. Rosenberger.................. 12

Belgian Mission.—Clerical: W. G. Thonger. Alternate: W. Thomas.. 1

Brazil Conference.—Clerical: Cesar Dacorso Filho. Alternate: Paul E. Buyers. Lay: Moyses V. de Andrade. Alternate: Cyro Gusmao.. 2

Central Brazil.—Clerical: Guaracy Silveira. Alternate: Joao Franca. Lay: Adolpho Carvalho. Alternate: Elias Escobar, Jr. 2

Central Texas Conference.—Clerical: F. P. Culver, E. B. Hawk, J. E. Crawford, C. H. Booth, John W. Bergin, O. F. Sensabaugh, P. E. Riley, S. G. Thompson. Alternates: E. Hightower, A. D. Porter, S. J. Rucker, E. W. Potter. Lay: W. W. Lastinger, W. S. Rowland, B. F. Cherry, Mrs. E. W. Kimble, Leake Ayres, A. K. Doss, J. W. Mitchell, W. Erskine Williams. Alternates: T. F. Temple, A. G. Adair, H. B. Furr, Mrs. H. B. Clark............... 16

China Conference.—Clerical: Z. T. Kiaung, J. C. Hawk. Alternates: Wesley M. Smith, Zung Hwe Vung. Lay: Peter S. T. Shih, Miss Sze Vong-Pao. Alternates: C. H. Hendry, Miss Kaung Hwe Yiu.. 4

Congo Mission.—Clerical: C. C. Bush......................... 1

Cuba Conference.—Clerical: Luis Alonso. Alternate: E. E. Clements. Lay: Flor Reyna. Alternate: Miss Frances Moling... 2

Czechoslovak Mission.—Clerical: J. L. Neill. Alternate: Josef Dobes.. 1

Denver Conference.—Clerical: H. D. Thompson. Alternate: John Cox. Lay: M. O. Shivers. Alternate: Mrs. John Cox.......... 2

East Oklahoma Conference.—Clerical: Charles L. Brooks, Paul B. Kern, W. L. Blackburn, D. H. Aston. Alternates: A. P. Johnson, A. L. Bowman, James H. Ball, John A. Rice. Lay: R. L. Williams, John Cordell, O. A. Brewer, M. M. Eakes. Alternates: P. P. Claxton, A. E. Bonnell, C. E. Castle, C. L. Rogers....... 8

Florida Conference.—Clerical: Isaac C. Jenkins, W. F. Dunkle, R. Ira Barnett, W. A. Cooper, M. H. Horton, J. H. Daniel. Alternates: C. F. Blackburn, J. P. Hilburn, Smith Hardin. Lay: G. W. Tedder, C. M. Blake, H. L. Phifer, S. J. Hilburn, N. J. Patterson, C. B. Peeler. Alternates: J. N. Blackwell, Mrs. P. N. King, R. A. Gray.. 12

Holston Conference.—Clerical: J. W. Perry, I. P. Martin, J. S. French, J. M. Carter, J. A. Baylor, C. K. Wingo, E. E. Wiley. Alternates: J. A. Burrow, W. M. Morrell, M. P. Carico, S. D. Long. Lay: W. E. Brock, J. A. Stone, H. G. Gilmer, H. C. Stuart, E. M. Copenhaver, J. N. Hillman, F. A. Carter. Alternates: G. C. Peery, O. E. Jordan, C. L. Marshall, E. W. Cate.............. 14

Illinois Conference.—Clerical: J. E. Garrett. Alternate: T. H. Ballarby. Lay: C. C. Markham. Alternate: A. F. Hight........... 2

Indian Mission.—Clerical: Johnson E. Tiger. Alternate: Zadoc D. Anderson. Lay: George L. Washington.................. 2

Japan Mission.—Clerical: J. T. Meyers. Alternate: S. H. Wainright.. 1

Kentucky Conference.—Clerical: H. C. Morrison, W. S. Maxwell, W. G. Cram, M. S. Clark. Alternates: J. L. Clark, C. H. Greer, J. H. Hughes, W. E. Arnold. Lay: Alfred Combs, C. B. Van Arsdall, Miss Christine Goldsborough, W. W. Ball. Alternates: J. M. McIntire, B. J. Durham, Fletcher Mann, G. N. Hobbs..... 8

Korea Conference.—Clerical: J. S. Ryang, L. C. Brannan. Alternates: Lim Doo Wha, A. W. Wasson. Lay: Miss Bessie Oliver, Allen Yun. Alternates: Miss Cordelia Erwin, Koo Cha Oak.......... 4

Little Rock Conference.—Clerical: Stonewall Anderson, James Thomas, J. D. Hammons, J. A. Henderson, Clem Baker. Alternates: E. R. Steel, A. C. Millar, C. M. Reeves. Lay: Mrs. E. R. Steel, Carl Hollis, H. C. Couch, C. E. Hayes, J. H. Waters. Alternates: W. W. Taylor, Mrs. F. M. Williams, H. L. Shannon...... 10

Louisiana Conference.—Clerical: Franklin N. Parker, W. W. Holmes, R. H. Harper, R. H. Wynn, G. S. Sexton. Alternates: W. W. Drake, N. E. Joyner, H. T. Carley. Lay: H. H. White, A. M. Mayo, W. S. Holmes, T. W. Holloman, K. I. Bean. Alternates: Mrs. C. F. Niebergall, J. E. Reynolds, W. W. Carre....... 10

Louisville Conference.—Clerical: Arthur R. Kasey, A. P. Lyon, T. L. Hulse, J. W. Johnson, J. W. Weldon. Alternates: R. B. Grider, H. H. Jones, J. C. Rawlings. Lay: C. W. Taylor, J. E. Riddell, J. P. Harrison, D. C. Stimson, Mrs. W. J. Piggott. Alternates: J. L. Harmon, C. S. Nunn, Mrs. J. C. Rawlings.......... 10

Memphis Conference.—Clerical: L. H. Estes, J. Mack Jenkins, C. C. Grimes, F. B. Jones, R. A. Clark. Alternates: F. H. Peeples, R. P. Duckworth, R. L. Norman, W. W. Armstrong. Lay: F. T. Randle, A. R. Steele, T. B. King, G. T. Fitzhugh, W. C. Patton. Alternates: J. M. Senter, J. D. Johnson, John Richardson, J. H. Flippin... 10

Mexico Conference.—Clerical: Jackson B. Cox. Alternate: E. B. Vargas. Lay: Luz Marroquin. Alternate: Elias Hernandez..... 2

Mississippi Conference.—Clerical: J. T. Leggett, Robert Selby, J. L. Decell, W. H. Lewis, J. R. Jones. Alternates: A. F. Watkins, L. L. Roberts, M. L. Burton. Lay: M. M. Satterfield, W. T. Denman, W. S. F. Tatum, G. S. Harmon, S. L. McLaurin. Alternates: C. W. Cochran, J. S. Wise, D. R. Weston, T. M. Evans, G. W. Mars... 10

Missouri Conference.—Clerical: J. D. Randolph, W. M. Alexander, C. V. Lanius, W. L. Scarborough, Robin Gould. Alternates: R. C. Holliday, M. T. Haw. Lay: M. E. Lawson, S. P. Cresap, E. P. Puckett, W. W. Fry, Jr., Mrs. C. J. Chappell. Alternates: George Pohlman, Mrs. F. F. Stephens...................... 10

New Mexico Conference.—Clerical: S. E. Allison, B. L. Nance. Alternates: C. K. Campbell, J. C. Jones. Lay: C. E. Mead, C. A. Hatch. Alternates: G. C. Carver, I. J. Ayers.................. 4

North Alabama Conference.—Clerical: S. L. Dobbs, W. E. Morris, W. W. Scott, W. G. Henry, I. F. Hawkins, H. M. Stevenson, G. W. Read, G. M. Davenport, L. F. Stansell. Alternates: J. E. Morris, J. F. Sturdivant, G. E. Boyd, F. L. Aldridge, E. M. Glenn, R. T. Taylor, W. B. Hope, D. C. McNutt, W. P. McGlawn. Lay: Nathan L. Miller, E. A. Hammett, C. E. Fuller, N. M. Rowe, C. W. Sarver, R. F. Lovelady, C. P. Almon, R. O. Noojin, F. B. Yeiling. Alternates: E. P. Murphy, H. C. Blackwood, W. S. Welch, Mack Pearce, W. P. Acker, T. D. Brooks, H. T. Wallace, G. E. Davis, L. P. Troup 18

North Arkansas Conference.—Clerical: O. E. Goddard, James A. Anderson, F. M. Tolleson, William Sherman, R. E. L. Bearden, H. L. Wade. Alternates: W. C. House, John A. Womack, G. G. Davidson. Lay: J. H. Reynolds, J. M. Williams, J. L. Bond, M. J. Russell, Mrs. Preston Hatcher, John E. Chambers. Alternates: Mrs. Lucy Crites, Mrs. S. G. Smith, W. R. Stuck 12

North Carolina Conference.—Clerical: W. W. Peele, S. A. Cotton, T. A. Sikes, S. E. Mercer, J. M. Wright, J. H. Shore. Alternates: W. A. Stanbury, J. M. Ormond, F. S. Love, M. T. Plyler. Lay: W. P. Few, W. L. Knight, J. F. Bruton, R. N. Page, J. H. Judd, J. G. Brown. Alternates: C. S. Wallace, R. L. Flowers, Josephus Daniels, Albert Anderson 12

North Georgia Conference.—Clerical: W. A. Shelton, J. H. Eakes, C. C. Jarrell, W. P. King, W. L. Pierce, J. W. Quillian, J. A. Sharp, John F. Yarbrough. Alternates: S. P. Wiggins, W. H. LaPrade, Jr., E. F. Dempsey, S. R. Belk. Lay: Sam Tate, H. Y. McCord, R. J. Guinn, Miller S. Bell, M. J. Daniel, L. S. Arrington, M. M. Parks, L. S. Ledbetter. Alternates: Paul Akin, Mrs. H. H. Dean, John B. Hutcheson, W. E. Thompson 16

North Mississippi Conference.—Clerical: V. C. Curtis, L. M. Lipscomb, E. Nash Broyles, T. H. Lipscomb, T. H. Dorsey. Alternates: J. B. Randolph, J. H. Felts, E. H. Cunningham. Lay: J. G. McGowen, R. A. Meek, Herbert Holmes, John W. Kyle, Thomas E. Pegram. Alternates: J. H. Sherard, T. L. Lamb, R. E. Wilburn. 10

North Texas Conference.—Clerical: C. C. Selecman, C. A. Spragins, O. T. Cooper, H. D. Knickerbocker, R. G. Mood, C. M. Simpson, W. T. Whiteside. Alternates: F. M. Richardson, J. H. Groseclose, S. M. Black, J. A. Old. Lay :Wallace Hughston, M. M. Brooks, P. B. Cox, M. D. Abernathy, S. H. Hancock, S. R. McWhirter, John Speer. Alternates: A. H. Ables, R. J. Easley, Shelby Hoyle, E. M. Taylor 14

Northwest Conference.—Clerical: John H. Dills. Alternate: P. D. Hartman. Lay: Mrs. P. D. Hartman. Alternate: Mrs. H. S. Shangle 2

Northwest Texas Conference.—Clerical: A. L. Moore, R. A. Stewart, O. P. Clark, J. W. Hunt, L. N. Stuckey. Alternates: J. T. Griswold, E. E. Robinson, W. M. Pearce, J. H. Hamblen. Lay: Thomas F. Turner, J. H. Moore, S. M. Shelton, John Lee Smith, G. W. Backus. Alternates: J. R. Porter, Mrs. B. W. Dodson, Ocie Hunt, Mrs. W. E. Lyon 10

Pacific Conference.—Clerical: Charles D. Bulla, J. A. B. Fry, R. P. Shuler. Alternates: E. H. Mowre, J. N. R. Score, A. T. O'Rear. Lay: Nathan Newby, J. B. Rader, W. P. Thomas. Alternates: C. C. Stephenson, Mrs. R. U. Waldraven, Thomas W. Reese 6

Polish and Danzig Mission.—Clerical: W. A. Langley. Alternate: Edmund Chambers 1

St. Louis Conference.—Clerical: Ivan Lee Holt, Luther E. Todd, C. W. Tadlock, R. L. Russell. Alternates: Alfred F. Smith, Frank L. Wells. Lay: J. W. Fristoe, Mrs. J. H. Sherer, Orville Zimmermann, Charles M. Hay. Alternates: R. G. Applegate, W. A. Ruggles.......... 8

Siberia Mission.—Clerical: J. S. Ryang.......... 1

South Brazil Conference.—Clerical: John Watkin Price. Alternate: Derly Chaves. Lay: Adolpho G. Schlottfeldt. Alternate: Miss Eunice Fletcher Andrew.......... 2

South Carolina Conference.—Clerical: A. J. Cauthen, Peter Stokes, M. L. Banks, Thomas G. Herbert. Alternates: J. H. Graves, F. H. Shuler, M. W. Hook, L. L. Bedenbaugh. Lay: E. C. Dennis, B. H. Moss, Charleston DuRant, W. Stackhouse. Alternates: T. H. Tatum, J. W. Ivey, J. C. Guilds, T. Leo Carter. 8

South Georgia Conference.—Clerical: J. A. Thomas, J. P. Dell, W. F. Smith, Bascom Anthony, J. C. G. Brooks, T. D. Ellis, C. R. Jenkins. Alternates: J. A. Harmon, A. W. Rees, Walter Anthony. Lay: George S. Jones, F. J. Dudley, L. E. Heath, J. M. Rogers, R. L. Greer, D. S. Richardson, J. D. Gardner. Alternates: J. A. Laing, Max L. McRae, C. Whitehurst.......... 14

Southwest Missouri Conference.—Clerical: J. E. Alexander, M. C. Magers, J. B. Swinney, H. J. Rand. Alternates: J. W. Pearson, J. T. Pritchett. Lay: Mrs. Fred A. Lamb, L. D. Murrell, W. R. Eckle, S. O. Brill. Alternates: Mrs. W. E. Ewing, W. C. McDonald.......... 8

Tennessee Conference.—Clerical: T. C. Ragsdale, E. B. Chappell, H. B. Reams, W. B. Ricks, S. P. Anderson, John Durrett. Alternates: George L. Beale, George A. Morgan, Wilbur F. Tillett, W. W. Pinson. Lay: John W. Barton, W. H. Wiseman, Homer Hancock, Ernest Rees, Littell Rust, W. J. Yancey. Alternates: John C. Clark, Mrs. A. B. Smith, R. N. Chenault, E. B. Wilcox...... 12

Texas Conference.—Clerical: J. W. Mills, James Kilgore, A. Frank Smith, L. B. Elrod, V. A. Godbey, R. W. Adams, D. H. Hotchkiss. Alternates: S. S. McKenney, C. T. Talley, A. T. Walker. Lay: W. L. Dean, T. E. Acker, R. M. Kelley, J. R. Woodson, Gary Sanford, Walter R. Jones, W. C. Windham. Alternates: Mrs. J. W. Fincher, H. F. Banker, C. R. Markley.......... 14

Texas Mexican Mission.—Clerical: Frank S. Onderdonk. Alternate: Cipriano A. Frausto.......... 1

Upper South Carolina Conference.—Clerical: J. R. T. Major, B. Rhett Turnipseed, R. E. Stackhouse, A. N. Brunson. Alternates: P. F. Kilgo, M. L. Carlisle, E. S. Jones. Lay: C. C. Featherstone, B. W. Crouch, R. S. Stewart, J. D. Harris. Alternates: G. A. Neuffer, J. B. Roddey, A. K. Park..........

Virginia Conference.—Clerical: R. H. Bennett, B. F. Lipscomb, George E. Booker, J. W. Moore, W. J. Young, J. B. Winn, W. A. Christian, J. S. Peters. Alternates: B. M. Beckham, H. C. Pfeiffer, T. A. Smoot, E. H. Rawlings. Lay: J. P. Pettyjohn, J. Lee Davis, J. T. Catlin, Sr., O. V. Hanger, S. W. Ames, S. H. Short, B. T. Hart, G. P. Adams. Alternates: W. H. Stansell, B. C. Baldwin, M. B. Ames, B. H. Doughty.......... 16

West Oklahoma Conference.—Clerical: Frank Barrett, R. E. L. Morgan, Forney Hutchinson, J. T. McClure. Alternates: J. D. Salter, S. H. Babcock, J. R. Abernathy, W. L. Broome. Lay: Russell B. Brown, E. S. Lain, J. I. Murray, M. A. Beeson. Alternates: Mrs. R. E. L. Morgan, H. D. Henry, Wiley Jones, Mrs. C. S. Bobo.......... 8

West Texas Conference.—Clerical: A. J. Moore, S. H. C. Burgin, D. E. Hawk, H. E. Draper, T. F. Sessions, J. T. King. Alternates: W. L. Barr, Sterling Fisher, S. L. Batchelor, H. M. Ratliff. Lay: M. A. Childers, Dick O. Terrell, H. E. Jackson, George W. Walling, Jr., H. F. Lewis, H. C. Geddie. Alternates: D. T. Peel, C. G. Hallmark, Mrs. Green Martin, E. A. Monsees.................. 12

Western Mexican Mission.—Clerical: Laurence Reynolds. Alternate: J. F. Corbin.................................. 1

Western North Carolina Conference.—Clerical: J. H. Barnhardt, A. C. Chappell, D. Atkins, G. T. Rowe, H. C. Sprinkle, A. W. Plyler, C. S. Kirkpatrick, J. B. Craven. Alternates: C. C. Weaver, P. T. Durham, J. F. Kirk, D. M. Litaker. Lay: C. H. Ireland, J. B. Ivey, G. L. Hackney, J. F. Shinn, L. H. Phillips, W. R. Odell, D. F. Giles, L. B. Rogers. Alternates: W. H. Worth, T. J. Johnston, Leon Cash, W. T. Nicholson.................. 16

Western Virginia Conference.—Clerical: R. T. Webb, O. F. Williams, H. L. Clay. Alternates: W. I. Canter, W. M. Given, R. T. Brown. Lay: E. W. James, H. O. Thornburg, J. F. Callison. Alternates: E. B. Hawkins, Mrs. H. M. Wade, F. T. Hatcher.... 6

Clerical Delegates	209
Lay Delegates	201
Total	410

IV. ALPHABETICAL LIST OF DELEGATES ELECT

CLERICAL DELEGATES

Name	Conference
Adams, R. W.	Texas
Alexander, J. E.	Southwest Missouri
Alexander, W. M.	Missouri
Allison, S. E.	New Mexico
Alonzo, Luis	Cuba
Anderson, E. P.	Tennessee
Anderson, J. A.	North Arkansas
Anderson, Stonewall	Little Rock
Anthony, Bascom	South Georgia
Aston, David H.	East Oklahoma
Atkins, D.	Western N. C.
Baker, Clem	Little Rock
Banks, M. L.	South Georgia
Barnett, R. Ira	Florida
Barnhardt, J. H.	Western N. C.
Barrett, Frank	West Oklahoma
Baylor, J. A.	Holston
Bearden, R. E. L.	North Arkansas
Bennett, R. H.	Virginia
Bergin, John W.	Central Texas
Blackburn, W. L.	East Oklahoma
Booker, George E.	Virginia
Booth, C. H.	Central Texas
Brannon, L. C.	Korea
Brooks, Charles L.	East Oklahoma
Brooks, J. C. G.	South Georgia
Broyles, E. Nash	North Miss.
Brunson, A. N.	Upper S. Carolina
Bulla, Charles D.	Pacific
Burgin, S. H. C.	West Texas
Bush, C. C.	Congo Mission
Canter, H. M.	Baltimore
Carter, J. M.	Holston
Cauthen, A. J.	South Carolina
Chappell, A. C.	Western N. C.
Chappell, E. B.	Tennessee
Christian, W. A.	Virginia
Clark, M. S.	Kentucky
Clark, O. P.	Northwest Texas
Clark, R. A.	Memphis
Clay, H. L.	Western Virginia
Cooper, O. T.	North Texas
Cooper, W. A.	Florida
Cotton, S. A.	North Carolina
Cox, Jackson B.	Mexico
Cram, W. G.	Kentucky
Craven, J. B.	Western N. C.
Crawford, J. E.	Central Texas
Culver, F. P.	Central Texas
Curtis, V. C.	North Miss.
Dacorso, Cesar, Filho	Brazil
Daniel, J. H.	Florida
Davenport, G. M.	North Alabama
Decell, J. L.	Mississippi
Dell, J. P.	South Georgia
Dills, J. H.	Northwest
Dobbs, S. L.	North Alabama
Dorsey, T. H.	North Mississippi
Draper, H. E.	West Texas
Dunkle, W. F.	Florida
Durrett, John	Tennessee
Eakes, J. H.	North Georgia
Ellis, T. D.	South Georgia
Ellison, R. R.	Alabama
Elrod, L. B.	Texas
Estes, L. H.	Memphis
Frazer, John S.	Alabama
French, J. S.	Holston
Fry, J. A. B.	Pacific
Garrett, J. E.	Illinois
Godbey, V. A.	Texas
Goddard, O. E.	North Arkansas
Gould, Robin	Missouri
Grimes, C. C.	Memphis
Hammons, J. D.	Little Rock
Harper, R. H.	Louisiana
Harris, C. D.	Baltimore
Hawk, D. E.	West Texas
Hawk, E. B.	Central Texas
Hawk, J. C.	China

Name	Conference
Hawkins, I. F.	North Alabama
Henderson, J. A.	Little Rock
Henry, W. G.	North Alabama
Herbert T. G,	South Carolina
Holmes, W. W.	Louisiana
Holt, Ivan Lee	St. Louis
Hotchkiss, D. H.	Texas
Hulse, T. L.	Louisville
Hunt, J. W.	Northwest Texas
Hutchinson, Forney	W. Oklahoma
James, John C.	Alabama
Jarrell, C. C.	North Georgia
Jenkins, C. R.	South Georgia
Jenkins, Isaac C.	Florida
Jenkins, J. Mack	Memphis
Johnson, J. W.	Louisville
Jones, F. B.	Memphis
Jones, J. R.	Mississippi
Kasey, A. R.	Louisville
Kern, Paul B.	East Oklahoma
Kiaung, Z. T.	China
Kilgore, James	Texas
King, J. T.	West Texas
King, W. P.	North Georgia
Kirkpatrick, C. S.	Western N. C.
Knickerbocker, H. D.	North Texas
Lamar, A. J.	Alabama
Langley, W. A.	Polish and Danzig Mission
Lanius, C. V.	Missouri
Leggett, J. T.	Mississippi
Lewis, W. H.	Mississippi
Lipscomb, B. F.	Virginia
Lipscomb, L. M.	North Miss.
Lipscomb, T. H.	North Miss.
Lyon, A. P.	Louisville
Magers, M. C.	Southwest Mo.
Major, J. R. T.	Upper S. C.
Martin, I. P.	Holston
Maxwell, W. S.	Kentucky
McClure, J. T.	West Oklahoma
Mercer, S. E.	North Carolina
Meyers, J. T.	Japan Mission
Mills, J. W.	Texas
Mood, R. G.	North Texas
Moore, A. J.	West Texas
Moore, A. L.	Northwest Texas
Moore, J. W.	Virginia
Morgan, R. E. L.	West Oklahoma
Morris, W. E.	North Alabama
Morrison, H. C.	Kentucky
Nance, B. L.	New Mexico
Neill, J. L.	Czechoslovakia
Northcutt, John E.	Alabama
Norton, M. H.	Florida
Onderdonk, F. S.	Tex. Mex. Mis.
Parker, F. N.	Louisiana
Peele, W. W.	North Carolina
Perry, J. W.	Holston
Peters, J. S.	Virginia
Pierce, W. L.	North Georgia
Plyler, A. W.	Western N. C.
Price, John W.	South Brazil
Quillian, J. W.	North Georgia
Ragsdale, T. C.	Tennessee
Rand, Herbert J.	Southwest Mo.
Randolph, J. D.	Missouri
Read, G. W.	North Alabama
Reams, H. B.	Tennessee
Reynolds, L.	Western Mex. Mis.
Ricks, W. B.	Tennessee
Riley, P. E.	Central Texas
Rowe, G. T.	Western N. C.
Russell, R. L.	St. Louis
Ryang, J. S.	Korea-Siberia Mis.
Scarborough, W. L.	Missouri
Scott, W. W.	North Alabama
Selby, Robert	Mississippi
Selecman, Charles C.	North Texas
Sensabaugh, O. F.	Central Texas
Sessions, T. F.	West Texas
Sexton, G. S.	Louisiana
Sharp, J. A.	North Georgia
Shelton, W. A.	North Georgia
Sherman, H. H.	Baltimore
Sherman, William	North Arkansas
Shore, J. H.	North Carolina
Shuler, R. P.	Pacific
Sikes, T. A.	North Carolina
Silveira, Guaracy	Central Brazil
Simpson, C. M.	North Texas
Sims, W. J.	Arizona

Name	Conference
Sledd, Andrew	Alabama
Smith, A. Frank	Texas
Smith, W. F.	South Georgia
Spragins, C. A.	North Texas
Sprinkle, H. C.	Western N. C.
Stackhouse, R. E.	Upper S. C.
Stansell, L. F.	North Alabama
Stevenson, H. M.	North Alabama
Stewart, R. A.	Northwest Texas
Stokes, Peter	South Carolina
Stuckey, L. N.	Northwest Texas
Swinney, J. B.	Southwest Mo.
Sydenstricker, H.	Baltimore
Tadlock, C. W.	St. Louis
Thomas, J. A.	South Georgia
Thomas, James	Little Rock
Thompson, H. D.	Denver
Thompson, S. G.	Central Texas
Thonger, W. G.	Belgian Mission
Tiger, Johnson E.	Indian Mis.
Todd, Luther E.	St. Louis
Tolleson, F. M.	North Arkansas
Turnipseed, B. Rhett	Upper S. C.
Wade, H. L.	North Arkansas
Webb, R. T.	Western Virginia
Weldon, J. W.	Louisville
Wells, J. Howard	Baltimore
Whiteside, W. T.	North Texas
Wiley, E. E.	Holston
Williams, O. F.	Western Va.
Wingo, C. K.	Holston
Winn, J. B.	Virginia
Woolf, E. L.	Baltimore
Wright, J. M.	North Carolina
Wynn, R. H.	Louisiana
Yarbrough, John F.	North Georgia
Young, W. J.	Virginia

CLERICAL ALTERNATES

Abernathy, J. R.	West Oklahoma
Aldridge, F. L.	North Alabama
Anderson, Zadoc D.	Indian Mis.
Anthony, Walter	South Georgia
Armstrong, W. W.	Memphis
Arnold, W. E.	Kentucky
Babcock, S. H.	West Oklahoma
Ball, James H.	East Oklahoma
Ballarby, T. H.	Illinois
Barr, W. L.	West Texas
Batchelor, S. L.	West Texas
Beale, George L.	Tennessee
Beckham, B. M.	Virginia
Bedenbaugh, L. L.	South Carolina
Belk, S. R.	North Georgia
Black, S. M.	North Texas
Blackburn, C. F.	Florida
Bowman, A. L.	East Oklahoma
Boyd, G. E.	North Alabama
Broome, W. L.	West Oklahoma
Brown, R. T.	Western Virginia
Burrow, J. A.	Holston
Burton, M. L.	Mississippi
Buyers, Paul E.	Brazil
Campbell, C. K.	New Mexico
Canter, W. I.	Western Virginia
Carico, M. P.	Holston
Carley, H. T.	Louisiana
Carlisle, M. L.	Upper S. C.
Chambers, Edmund.	Polish and Danzig Mission
Chaves, Derly	South Brazil
Clark, J. L.	Kentucky
Clements, E. E.	Cuba
Corbin, F. J.	Western Mex. Mis.
Cox, John	Denver
Crawford, E. E.	Alabama
Cunningham, E. H.	North Miss.
Curtis, W. M.	Alabama
Daniel, C. C.	Alabama
Davidson, G. G.	North Arkansas
Decherd, D. G.	Arizona
Dempsey, E. F.	North Georgia
Dobes, Josef	Czechoslovak Mis.
Drake, W. W.	Louisiana
Duckworth, R. P.	Memphis
Durham, P. T.	Western N. C.
Felts, J. H.	North Mississippi

Name	Conference
Fisher, Sterling	West Texas
Franca, Joao	Central Brazil
Frausto, C. A.	Texas Mex. Mis.
Given, W. M.	Western Virginia
Glenn, E. M.	North Alabama
Graves, J. H.	South Carolina
Greer, C. H.	Kentucky
Grider, R. B.	Louisville
Griswold, J. T.	Northwest Texas
Groseclose, J. H.	North Texas
Hamblen, J. H.	Northwest Texas
Hammond, W. S.	Baltimore
Hardin, Smith	Florida
Harmon, J. A.	South Georgia
Hartman, P. D.	Northwest
Haw, M. T.	Missouri
Hightower, E.	Central Texas
Hilburn, J. P.	Florida
Holliday, R. C.	Missouri
Hook, M. W.	South Carolina
Hope, W. B.	North Alabama
House, W. C.	North Arkansas
Hughes, J. W.	Kentucky
Johnson, A. P.	East Oklahoma
Jones, E. S.	Upper South Car.
Jones, H. H.	Louisville
Jones, J. C.	New Mexico
Joyner, N. E.	Louisiana
Kilgo, P. F.	Upper South Car.
Kirk, J. F.	Western N. Carolina
LaPrade, W. H., Jr.	North Georgia
Lazenby, M. E.	Alabama
Lim Doo Wha	Korea
Litaker, D. M.	Western N. C.
Long, B. D.	Holston
Love, F. S.	North Carolina
McGlawn, W. P.	North Alabama
McKenney, S. S.	Texas
McNutt, D. C.	North Alabama
Millar, A. C.	Little Rock
Morgan, George A.	Tennessee
Morrell, W. M.	Holston
Morris, J. E.	North Alabama
Mowre, E. H.	Pacific
Norman, R. L.	Memphis
Old, J. A.	North Texas
O'Rear, A. T.	Pacific
Ormond, J. M.	North Carolina
Pearce, W. M.	Northwest Texas
Pearson, J. W.	Southwest Missouri
Peeples, F. H.	Memphis
Pheiffer, H. C.	Virginia
Pinson, W. W.	Tennessee
Plyler, M. T.	North Carolina
Porter, A. D.	Central Texas
Potter, E. W.	Central Texas
Pritchett, J. T.	Southwest Miss.
Randolph, J. B.	North Mississippi
Ratliff, H. M.	West Texas
Rawlings, E. H.	Virginia
Rawlings, J. C.	Louisville
Rees, A. W.	South Georgia
Regester, E. V.	Baltimore
Reves, C. M.	Little Rock
Rice, John A.	East Oklahoma
Richardson, F, M.	North Texas
Roberts, L. L.	Mississippi
Robinson, E. E.	Northwest Texas
Rucker, S. J.	Central Texas
Rush, C. A.	Alabama
Salter, J. D.	West Oklahoma
Score, J. N. R.	Pacific
Shuler, F. H.	South Carolina
Slaughter, D. P.	Alabama
Smith, Alfred F.	St. Louis
Smith, J. W.	Baltimore
Smith, Wesley M.	China
Smoot, T. A.	Virginia
Stanbury, W. A.	North Carolina
Steel, E. R.	Little Rock
Sturdivant, J. F.	North Alabama
Switzer, B. V.	Baltimore
Tally, C. T.	Texas
Thomas, W.	Belgian Mission
Tillett, Wilbur F.	Tennessee
Tyler, R. T.	North Alabama
Vargas, E. B.	Mexico
Wainright, S. H.	Japan Mission
Walker, A. T.	Texas
Wasson, A. W.	Korea
Watkins, A. F.	Mississippi
Weaver, C. C.	Western N. C.

Name	Conference
Wells, Frank L.	St. Louis
Wiggins, S. P.	North Georgia
Womack, John A.	North Arkansas
Zung Hwe Vung	China

LAY DELEGATES

Name	Conference
Abernathy, M. D.	North Texas
Acker, T. E.	Texas
Adams, G. P.	Virginia
Almon, C. P.	North Alabama
Ames, S. W.	Virginia
Andrade, Moyses V. de	Brazil
Arrington, L. S.	North Georgia
Ayres, Leake	Central Texas
Backus, G. W.	Northwest Texas
Ball, W. W.	Kentucky
Barton, John W.	Tennessee
Bean, K. I.	Louisiana
Beeson, M. A.	West Oklahoma
Bell, Miller S.	North Georgia
Blake, C. M.	Florida
Blan, S. H.	Alabama
Bond, J. L.	North Arkansas
Brayshaw, John	Baltimore
Brewer, O. A.	East Oklahoma
Brill, S. O.	Southwest Missouri
Brock, W. E.	Holston
Brooks, M. M.	North Texas
Brown, J. G.	North Carolina
Brown, Russell B.	West Oklahoma
Bruton, J. F.	North Carolina
Callison, J. F.	Western Virginia
Carter, F. A.	Holston
Carvalho, Adolpho	Central Brazil
Catlin, J. T., Sr.	Virginia
Caton, J. R.	Baltimore
Chambers, John E.	North Arkansas
Chappell, Mrs. C. J.	Missouri
Cherry, B. F.	Central Texas
Childers, M. A.	West Texas
Combs, Alfred	Kentucky
Copenhaver, E. M.	Holston
Cordell, John	East Oklahoma
Couch, H. C.	Little Rock
Cox, L. J.	Arizona
Cox, P. B.	North Texas
Cresap, S. P.	Missouri
Crouch, B. W.	Upper S. C.
Davis, J. Lee	Virginia
Daniel, M. J.	North Georgia
Davis, L. B.	Baltimore
Dean, W. L.	Texas
Denman, W. T.	Mississippi
Dennis, E. C.	South Carolina
Doss, A. K.	Central Texas
Dudley, F. J.	South Georgia
DuRant, Charlton	South Carolina
Eakes, Mather M.	East Oklahoma
Eckle, W. R.	Southwest Missouri
Ellison, J. T.	Alabama
Featherstone, C. C.	Upper S. C.
Few, W. P.	North Carolina
Fitzhugh, G. T.	Memphis
Fristoe, J. W.	St. Louis
Fry, W. W., Jr.	Missouri
Fuller, C. E.	North Alabama
Gardner, J. D.	South Georgia
Geddie, H. C.	West Texas
Giles, D. F.	Western N. C.
Gilmer, H. G.	Holston
Goldsborough, Miss C.	Kentucky
Greer, R. L.	South Georgia
Guinn, R. J.	North Georgia
Hackney, G. L.	Western N. C.
Hammett, E. A.	North Alabama
Hancock, Homer	Tennessee
Hancock, S. H.	North Texas
Hanger, O. V.	Virginia
Hardy, W. G.	Baltimore
Harmon, G. S.	Mississippi
Harris, J. D.	Upper S. Carolina
Harrison, J. P.	Louisville
Hart, B. T.	Virginia
Hartman, Mrs. P. D.	Northwest
Hatch, C. A.	New Mexico
Hatcher, Mrs. Preston	N. Ark.
Hay, Charles M.	St. Louis
Hayes, C. E.	Little Rock

Name	Conference
Heath, L. E.	South Georgia
Hilburn, S. J.	Florida
Hillman, J. N.	Holston
Hiner, B. H.	Baltimore
Hollis, Carl	Little Rock
Holloman, T. W.	Louisiana
Holmes, Herbert	North Mississippi
Holmes, W. S.	Louisiana
Hughston, Wallace	North Texas
Ireland, C. H.	Western N. C.
Ivey, J. B.	Western N. C.
Jackson, H. E.	West Texas
James, E. W.	Western Virginia
Jones, George S.	South Georgia
Jones, Walter R.	Texas
Judd, J. H.	North Carolina
Kelly, R. M.	Texas
Kimble, Mrs. E. W.	Central Texas
King, T. B.	Memphis
Knight, W. L.	North Carolina
Kyle, John W.	North Mississippi
Lain, E. S.	West Oklahoma
Lamb, Mrs. F. A.	Southwest Mo.
Lastinger, W. W.	Central Texas
Lawson, M. E.	Missouri
Ledbetter, L. S.	North Georgia
Lewis, H. F.	West Texas
Lightfoot, Tupper	Alabama
Lovelady, R. F.	North Alabama
Mangum, R. H.	Alabama
Markham, C. C.	Illinois
Marroquin, Luz	Mexico
Mayo, A. M.	Louisiana
McCord, H. Y.	North Georgia
McGowen, J. G.	North Mississippi
McLaurin, S. L.	Mississippi
McMillan, E. E.	Alabama
McWhirter, S. R.	North Texas
Mead, C. E.	New Mexico
Meek, R. A.	North Mississippi
Miller, Nathan L.	North Alabama
Mitchell, J. W.	Central Texas
Moore, J. H.	Northwest Texas
Moss, B. Hart	South Carolina
Murray, J. I.	West Oklahoma
Murrell, L. D.	Southwest Missouri
Myers, J. W.	Baltimore
Newby, Nathan	Pacific
Noojin, R. O.	North Alabama
Odell, W. R.	Western N. C.
Oliver, Miss Bessie	Korea
Page, R. N.	North Carolina
Parks, M. M.	North Georgia
Patterson, N. J.	Florida
Patton, W. C.	Memphis
Peeler, C. B.	Florida
Pegram, Thomas E.	North Miss.
Pettyjohn, J. P.	Virginia
Phifer, H. L.	Florida
Phillips, L. H.	Western N. C.
Piggott, Mrs. W. J.	Louisville
Puckett, E. P.	Missouri
Rader, J. B.	Pacific
Randle, F. T.	Memphis
Rees, Ernest	Tennessee
Reyna, Flor	Cuba
Reynolds, J. H.	North Arkansas
Richardson, B. S.	South Georgia
Riddell, J. E.	Louisville
Rogers, J. M.	South Georgia
Rogers, L. B.	Western N. C.
Rowe, N. M.	North Alabama
Rowland, W. S.	Central Texas
Russell, M. J.	North Arkansas
Rust, Littell	Tennessee
Samford, T. D.	Alabama
Sanford, Gary	Texas
Sarver, C. W.	North Alabama
Satterfield, M. M.	Mississippi
Schlottfeldt, Adlopho G.	S. Brazil
Shelton, S. M.	Northwest Texas
Sherer, Mrs. J. H.	St. Louis
Shih, Peter S. T.	China
Shinn, J. F.	Western N. C.
Shivers, M. O.	Denver
Short, S. H.	Virginia
Smith, John Lee	Northwest Texas
Speer, John	North Texas
Stackhouse, W.	South Carolina
Steel, Mrs. E. R.	Little Rock
Steele, A. R.	Memphis
Stewart, R. S.	Upper S. C.

Name	Conference
Stimson, D. C	Louisville
Stone, J. A	Holston
Stuart, H. C	Holston
Sz Vong-Pao, Miss	China
Tate, Sam	North Georgia
Tatum, W. S. F.	Mississippi
Taylor, C. W	Louisville
Tedder, G. W	Florida
Terrell, Dick O	West Texas
Thomas, W. P	Pacific
Thornburg, H. O	Western Virginia
Turner, Thomas F	Northwest Tex.
Van Arsdall, C. B	Kentucky
Walling, George W., Jr.	W. Texas
Washington, George L	Indian Mis.
Waters, J. H	Little Rock
White, H. H	Louisiana
Williams, J. M	North Arkansas
Williams, R. L	East Oklahoma
Williams, W. Erskine	Central Tex.
Windham, W. C	Texas
Wiseman, W. H	Tennessee
Woodson, J. R	Texas
Yancey, W. J	Tennessee
Yeilding, F. B	North Alabama
Yun, Allen	Korea
Zimmermann, Orville	St. Louis

LAY ALTERNATES

Ables, A. H	North Texas
Acker, W. P	North Alabama
Adair, A. G	Central Texas
Airey, J. B	Alabama
Akin, Paul	North Georgia
Ames, M. B	Virginia
Anderson, Albert	North Carolina
Andrew, Miss Eunice F	S. Brazil
Applegate, R. G	St. Louis
Ayers, I. J	New Mexico
Baldwin, B. C	Virginia
Banker, H. F	Texas
Blackwell, J. N	Florida
Blackwood, H. C	North Alabama
Bobo, Mrs. C. S	West Oklahoma
Bonnell, A. E	East Oklahoma
Brooks, T. D	North Alabama
Carre, W. W	Louisiana
Carter, R. Leo	South Carolina
Carver, G. C	New Mexico
Cash, Leon	Western N. C.
Castle, C. E	East Oklahoma
Cate, E. W	Holston
Chambliss, J. A	Alabama
Chenault, R. N	Tennessee
Clark, Mrs. H. B	Central Texas
Clark, John C	Tennessee
Claxton, P. P	East Oklahoma
Cochran, C. W	Mississippi
Cox, Mrs. John	Denver
Crites, Mrs. Lucy	North Arkansas
Daniels, Josephus	North Carolina
Davis, G. E	North Alabama
Dean, Mrs. H. H	North Georgia
Dodson, Mrs. B. W	N. W. Texas
Doughty, B. H	Virginia
Durham, Ben J	Kentucky
Easley, R. J	North Texas
Erwin, Miss Cordelia	Korea
Escobar, Elias, Jr	Central Brazil
Evans T. M	Mississippi
Ewing, Mrs. W. E	Southwest Mo.
Fincher, Mrs. J. W	Texas
Flippin, J. H	Memphis
Flowers, R. L	North Carolina
Furr, H. B	Central Texas
Gray, R. A	Florida
Griffith, W. T	Baltimore
Guilds, J. C	South Carolina
Gusmao, Cyro	Brazil
Hallmark, C. G	West Texas
Harmon, J. L	Louisville
Hatcher, F. T	Western Virginia
Hawkins, E. B	Western Virginia
Hendry, C. H	China
Henry, H. D	West Oklahoma
Hernandez, Elias	Mexico
Hight, A. F	Illinois

Name	Conference
Hobbs, G. N	Kentucky
Hoyle, Shelby	North Texas
Huddlestun, A. E	Baltimore
Hunt, Ocie	Northwest Texas
Hutcheson, John B	North Georgia
Ivey, J. W	South Carolina
Johnson, J. D	Memphis
Johnston, T. J	Western N. C.
Jones, Wiley	West Oklahoma
Jordan, O. E	Holston
Kaung Hwe Yiu, Miss	China
King, Mrs. P. N	Florida
Koo Cha Oak	Korea
Laing, J. A	South Georgia
Lamb, T. L	North Mississippi
Lyon, Mrs. W. E	Northwest Tex.
Mann, Fletcher	Kentucky
Markley, C. R	Texas
Mars, G. W	Mississippi
Marshall, C. L	Holston
Martin, Mrs. Green	West Texas
McCall, M. M	Alabama
McDonald, W. C	Southwest Mo.
McIntire, J. M	Kentucky
McRae, Max L	South Georgia
Milner, D. T	Arizona
Moling, Miss Frances	Cuba
Monsees, E. A	West Texas
Morgan, Mrs. R. E. L	W. Okla.
Murphy, E. P	North Alabama
Neuffer, G. A	Upper S. Carolina
Nicholson, W. T	Western N. C.
Niebergall, Mrs. C. F	Louisiana
Nobles, L. E	Alabama
Nunn, C. S	Louisville
Park, A. K	Upper S. C.
Pearce, Mack	North Alabama
Peel, D. T	West Texas
Peery, G. C	Holston
Pohlman, George	Missouri
Porter, J. R	Northwest Texas
Rawlings, Mrs. J. C	Louisville
Reese, T. W	Pacific
Reynolds, J. E	Louisiana
Richardson, John	Memphis
Roddey, J. B	Upper S. Carolina
Rogers, C. L	East Oklahoma
Rosenberger, J. H	Baltimore
Ruggles, W. A	St. Louis
Senter, J. M	Memphis
Shangle, Mrs. H. S	Northwest
Shannon, H. L	Little Rock
Sherard, J. H	North Mississippi
Smith, Mrs. A. B	Tennessee
Smith, Mrs. S. L	North Arkansas
Stansell, W. H	Virginia
Stephens, Mrs. F. F	Missouri
Stephenson, C. C	Pacific
Stiff, J. P	Baltimore
Stuck, W. R	North Arkansas
Tatum, T. H	South Carolina
Taylor, E. M	North Texas
Taylor, W. W	Little Rock
Temple, T. F	Central Texas
Thompson, W. E	North Georgia
Troup, L. P	North Alabama
Wade, Mrs. H. M	Western Va.
Waldraven, Mrs. R. U	Pacific
Wallace, C. S	North Carolina
Wallace, H. T	North Alabama
Welch, W. S	North Alabama
Weston, D. R	Mississippi
Whitehurst, C	South Georgia
Wilburn, R. E	North Mississippi
Wilcox, E. B	Tennessee
Wilkinson, A. T	Alabama
Williams, Mrs. F. M	Little Rock
Williams, J. W	Alabama
Wise, J. S	Mississippi
Worth, W. H	Western N. Carolina

Total Clerical Delegates	208
Total Clerical Alternates	143
Total Lay Delegates	201
Total Lay Alternates	138
Grand total	690

V. MEMBERS OF THE TWENTIETH GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH*

Alabama Conference.—Clerical: A. J. Lamar, R. R. Ellison, Andrew Sledd, John C. James, John S. Frazer, John E. Northcutt. Lay: T. D. Samford, E. E. McMillan, J. T. Ellison, S. H. Blan, R. H. Mangum, Tupper Lightfoot; M. M. McCall, alternate, vice R. H. Mangum.......... 13

Arizona Conference.—Clerical: W. J. Sims. Lay: L. J. Cox...... 2

Baltimore Conference.—Clerical: J. Howard Wells, H. M. Canter, E. L. Woolf, C. D. Harris, H. H. Sherman, H. Sydenstricker. Lay: L. B. Davis, J. W. Myers, John Brayshaw, B. H. Hiner, J. R. Caton, W. G. Hardy.......... 12

Belgian Mission.—Clerical: W. G. Thonger.......... 1

Brazil Conference.—Clerical: Cesar Dacorso filho. Lay: Moyses V. de Andrade.......... 2

Central Brazil.—Clerical: Guaracy Silveira.......... 1

Central Texas Conference.—Clerical: F. P. Culver, E. B. Hawk, J. E. Crawford, C. H. Booth, John W. Bergin, O. F. Sensabaugh, P. E. Riley, S. G. Thompson. Lay: W. W. Lastinger, B. F. Cherry, Mrs. E. W. Kimble, Leake Ayres, A. K. Doss, J. W. Mitchell, W. Erksine Williams; T. F. Temple, alternate, vice W. S. Rowland; H. B. Furr, alternate, vice Leake Ayres.......... 17

China Conference.—Clerical: Z. T. Kiaung, J. C. Hawk. Lay: Peter S. T. Shih, Miss Sze Vong-Pao.......... 4

Congo Mission.—Clerical: C. C. Bush.......... 1

Cuba Conference.—Clerical: E. E. Clements, alterante, vice Luis Alonso. Lay: Flor Reyna.......... 2

Czechoslovak Mission.—Clerical: J. L. Neill.......... 1

Denver Conference.—Clerical: H. D. Thompson. Lay: M. O. Shivers.......... 2

East Oklahoma Conference.—Clerical: Charles L. Brooks, Paul B. Kern, W. L. Blackburn, D. H. Aston. Lay: R. L. Williams, John Cordell, O. A. Brewer, M. M. Eakes.......... 8

Florida Conference.—Clerical: Isaac C. Jenkins, W. F. Dunkle, R. Ira Barnett, W. A. Cooper, M. H. Horton, J. H. Daniel. Lay: C. M. Blake, H. L. Phifer, S. J. Hilburn, N. J. Patterson, C. B. Peeler; Mrs. P. N. King, alternate, vice G. W. Tedder.......... 12

Holston Conference.—Clerical: J. W. Perry, I. P. Martin, J. S. French, J. M. Carter, J. A. Baylor, C. K. Wingo, E. E. Wiley. Lay: W. E. Brock, J. A. Stone, H. G. Gilmer, H. C. Stuart, E. M. Copenhaver, J. N. Hillman, F. A. Carter.......... 14

Illinois Conference.—Clerical: J. E. Garrett. Lay: C. C. Markham. 2

Indian Mission.—Clerical: Johnson E. Tiger.......... 1

Japan Mission.—Clerical: J. T. Meyers.......... 1

Kentucky Conference.—Clerical: H. C. Morrison, W. S. Maxwell, W. G. Cram, M. S. Clark. Lay: Alfred Combs, C. B. Van Arsdall, W. W. Ball; J. M. McIntire, alternate, vice Miss Christine Goldsborough.......... 8

Korea Conference.—Clerical: L. C. Brannan; A. W. Wasson, alternate, vice J. S. Ryang. Lay: Miss Bessie Oliver, Allen Yun...... 4

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*The list includes alternate, clerical, and lay delegates who at any time during the session were seated in place of principals. As in a number of instances principals returned and resumed their seats, or appeared later in the session after their substitutes had been seated, the total number of members exceeds the actual number sitting at any time.

Little Rock Conference.—Clerical: Stonewall Anderson, J. D. Hammons, J. A. Henderson, Clem Baker; E. R. Steel, alternate, vice James Thomas; A. C. Millar, alternate, vice E. R. Steel and James Thomas; C. M. Reves, alternate, vice James Thomas. Lay: Mrs. E. R. Steel, Carl Hollis, C. E. Hayes, J. H. Waters; W. W. Taylor, alternate, vice H. C. Couch; Mrs. F. M. Williams, alternate, vice C. E. Hayes and H. C. Couch.......................... 13

Louisiana Conference.—Clerical: Franklin N. Parker, W. W. Holmes, R. H. Harper, R. H. Wynn, G. S. Sexton; W. W. Drake, alternate, vice George S. Sexton. Lay: H. H. White, A. M. Mayo, W. S. Holmes, T. W. Holloman, K. I. Bean; Mrs. C. F. Niebergall, alternate, vice T. W. Holloman.......................... 12

Louisville Conference.—Clerical: Arthur R. Kasey, A. P. Lyon, T. L. Hulse, J. W. Johnson, J. W. Weldon; R. B. Grider, alternate, vice J. W. Johnson. Lay: C. W. Taylor, J. P. Harrison, D. C. Stinson, Mrs. W. J. Piggott; C. S. Nunn, alternate, vice J. E. Riddell.......................... 11

Memphis Conference.—Clerical: L. H. Estes, J. Mack Jenkins, C. C. Grimes, F. B. Jones, R. A. Clark; F. H. Peeples, alternate, vice F. B. Jones. Lay: F. T. Randle, A. R. Steel, T. B. King, G. T. Fitzhugh, W. C. Patton; J. M. Senter, alternate, vice W. C. Patton.......................... 21

Mexico Conference.—Clerical: Jackson B. Cox. E. B. Vargas, alternate, vice Jackson B. Cox. Lay: Luz Marroquin.......... 3

Mississippi Conference.—Clerical: J. T. Leggett, Robert Selby, J. L. Decell, W. H. Lewis, J. R. Jones. Lay M. M. Satterfield, W. T. Denman, W. S. F. Tatum, G. S. Harmon, S. L. McLaurin; C. W. Cochran, alternate, vice M. M. Satterfield, W. S. F. Tatum, and S. L. McLaurin; D. R. Weston, alternate, vice W. T. Denman; T. M. Evans, alternate, vice S. L. McLaurin; G. W. Mares, alternate, vice W. S. F. Tatum.......................... 14

Missouri Conference.—Clerical: J. D. Randolph, W. M. Alexander, W. L. Scarborough, Robin Gould; R. C. Holliday, alternate, vice C. V. Lanius; M. T. Haw, alternate, vice Robin Gould. Lay: M. E. Lawson, S. P. Cresap, E. P. Puckett, Mrs. C. J. Chappell; George Pohlman, alternate, vice W. W. Fry, Jr.................. 11

New Mexico Conference.—Clerical: S. E. Allison, B. L. Nance. Lay: C. E. Mead, C. A. Hatch.......................... 4

North Alabama Conference.—Clerical: S. L. Dobbs, W. E. Morris, W. W. Scott, W. G. Henry, I. F. Hawkins, H. M. Stevenson, G. W. Read, G. M. Davenport, L. F. Stansell; J. E. Morris, alternate, vice W. E. Morris. Lay: Nathan L. Miller, E. A. Hammett, C. E. Fuller, N. M. Rowe, C. W. Sarver, R. F. Lovelady, R. O. Noojin, F. B. Yeilding; H. C. Blackwood, alternate, vice R. F. Lovelady and C. P. Almon; W. S. Welch, alternate, vice R. O. Noojin.......................... 20

North Arkansas Conference.—Clerical: O. E. Goddard, James A. Anderson, F. M. Tolleson, William Sherman, R. E. L. Bearden, H. L. Wade. Lay: J. H. Reynolds, J. M. Williams, J. L. Bond, M. J. Russell, Mrs. Preston Hatcher, John E. Chambers; Mrs. Lucy Crites, alternate, vice J. H. Reynolds and J. M. Williams... 13

North Carolina Conference.—Clerical: W. W. Peele, S. A. Cotton, T. A. Sikes, S. E. Mercer, J. M. Wright, J. H. Shore. Lay: W. P. Few, W. L. Knight, R. N. Page, J. H. Judd; R. L. Flowers, alternate, vice J. G. Brown; Albert Anderson, alternate, vice J. F. Bruton... 12

North Georgia Conference.—Clerical: W. A. Shelton, J. H. Eakes, C. C. Jarrell, W. P. King, W. L. Pierce, J. W. Quillian, J. A. Sharp, John F. Yarbrough; S. P. Wiggins, alternate, vice J. A.

Sharp; E. F. Dempsey, alternate, vice J. H. Eakes. Lay: Sam Tate, H. Y. McCord, R. J. Guinn, Miller S. Bell, M. M. Parks, L. S. Ledbetter; Mrs. H. H. Dean, alternate, vice Sam Tate and M. M. Parks; John B. Hutcheson, alternate, vice M. J. Daniel; W. E. Thompson, alternate, vice L. S. Arrington 19

North Mississippi Conference.—Clerical: V. C. Curtis, L. M. Lipscomb, E. Nash Broyles, T. H. Lipscomb, T. H. Dorsey; J. B. Randolph, alternate, vice V. C. Curtis, T. H. Dorsey, and T. H. Lipscomb; E. H. Cunningham, alternate, vice E. Nash Broyles. Lay: J. G. McGowen, R. A. Meek, Herbert Holmes, John W. Kyle, Thomas E. Pegram; J. H. Sherard, alternate, vice R. A. Meek, T. E. Pegram, and J. G. McGowen; T. L. Lamb, alternate, vice John W. Kyle; R. E. Wilburn, alternate, vice T. E. Pegram and Herbert Holmes 15

North Texas Conference.—Clerical: C. C. Selecman, C. A. Spragins, O. T. Cooper, H. D. Knickerbocker, R. G. Mood, C. M. Simpson, W. T. Whiteside; F. M. Richardson, alternate, vice C. C. Selecman and C. A. Spragins. Lay: Wallace Hughston, M. M. Brooks, P. B. Cox, M. D. Abernathy, S. H. Hancock, John Speer; R. J Easley, alternate, vice S. R. McWhirter 15

Northwest Conference.—Clerical: Joyn H. Dills. Lay: Mrs. P. D. Hartman 2

Northwest Texas Conference.—Clerical: A. L. Moore, R. A. Stewart, O. P. Clark, J. W. Hunt, L. N. Stuckey; J. T. Griswold, alternate, vice J. W. Hunt. Lay: Thomas F. Turner, J. H. Moore, S. M. Shelton, John Lee Smith, G. W. Backus 11

Pacific Conference.—Clerical: Charles D. Bulla, J. A. B. Fry, R. P. Shuler. Lay: Nathan Newby, J. B. Rader, W. P. Thomas 6

Polish and Danzig Mission.—Clerical: W. A. Langley 1

St. Louis Conference.—Clerical: Ivan Lee Holt, Luther E. Todd, C. W. Tadlock, R. L. Russell; Frank L. Wells, alternate, vice Ivan Lee Holt. Lay: J. W. Fristoe, Mrs. J. H. Sherer, Orville Zimmermann, Charles M. Hay; R. G. Applegate, alternate, vice J. W. Fristoe 10

Siberia Mission.—Clerical: J. S. Ryang 1

South Brazil Conference.—Clerical: John Watkin Price. Lay: Adolpho G. Schlottfeldt 2

South Carolina Conference.—Clerical: A. J. Cauthen, Peter Stokes, M. L. Banks, Thomas G. Herbert. Lay: E. C. Dennis, B. H. Moss, Charlton Durant, W. Stackhouse 8

South Georgia Conference.—Clerical: J. A. Thomas, J. P. Dell, W. F. Smith, Bascom Anthony, J. C. C. Brooks, T. D. Ellis, C. R. Jenkins. Lay: George S. Jones, F. J. Dudley, L. E. Heath, J. M. Rogers, R. L. Greer, B. S. Richardson, J. D. Gardner 14

Southwest Missouri Conference.—Clerical: J. E. Alexander, M. C. Majers, J. B. Swinney, H. J. Rand; J. W. Pearson, alternate, vice J. B. Swinney. Lay: Mrs. Fred A. Lamb, L. D. Murrell, W. R. Eckle, S. O. Brill; Mrs. W. E. Ewing, alternate, vice Mrs. Fred A. Lamb 10

Tennessee Conference.—Clerical: T. C. Ragsdale, E. B. Chappell, H. B. Reams, W. B. Ricks, John Durrett; George L. Beale, alternate vice E. P. Anderson. Lay: John W. Barton W. H. Wiseman, Homer Hancock, Littell Rust, W. J. Yancey; John C. Clark, alternate, vice Ernest Rees; Mrs. A. B. Smith, alternate, vice John C. Clark 13

Texas Conference.—Clerical: J. W. Mills, James Kilgore, A. Frank Smith, L. B. Elrod, V. A. Godbey, R. W. Adams, D. H. Hotchkiss; S. S. McKenney, alternate, vice A. Frank Smith and James Kilgore; C. T. Talley, alternate, vice L. B. Elrod; A. T. Walker, alternate, vice V. A. Godbey. Lay: W. L. Dean, T. E. Acker, R. M. Kelly, J. R. Woodson, Gary B. Sanford, Walter R. Jones, W. C. Windham; H. F. Banker, alternate, vice Gary B. Sanford and R. M. Kelly.. 18

Texas Mexican Mission.—Clerical: Frank S. Onderdonk.......... 1

Upper South Carolina.—Clerical: J. R. T. Major, B. Rhett Turnipseed, R. E. Stackhouse, A. N. Brunson. Lay: C. C. Featherstone, B. W. Crouch, J. D. Harris; G. A. Neuffer, alternate, vice R. S. Stewart.. 8

Virginia Conference.—Clerical: R. H. Bennett, B. F. Lipscomb, George E. Booker, J. W. Moore, W. J. Young, J. B. Winn, W. A. Christian, J. S. Peters. Lay: J. P. Pettyjohn, J. Lee Davis, J. T. Catlin, Sr., O. V. Hanger, S. W. Ames, S. H. Short, B. T. Hart, G. P. Adams; W. H. Stansell, alternate, vice J. Lee Davis and George P. Adams; B. C. Baldwin, alternate, vice S. W. Ames.... 18

West Oklahoma Conference.—Clerical: Frank Barrett, R. E. L. Morgan, Forney Hutchinson, J. T. McClure. Lay: Russell B. Brown, E. S. Lain, M. A. Beeson; Mrs. R. E. L. Morgan, alternate, vice J. I. Murray; H. D. Henry, alternate, vice Russell B. Brown, Wiley Jones, alternate, vice M. A. Beeson.................. 10

West Texas Conference.—Clerical: A. J. Moore, S. H. C. Burgin, D. E. Hawk, H. E. Draper, T. F. Sessions, J. T. King; W. L. Barr, alternate, vice A. J. Moore; S. L. Batchelor, alternate, vice T. F. Sessions and Arthur J. Moore. Lay: M. A. Childers, Dick O. Terrell, H. E Jackson, George W. Walling, Jr., H. F. Lewis, H. C. Geddie.. 14

Western Mexican Mission.—Clerical: Laurence Reynolds........ 1

Western North Carolina.—Clerical: J. H. Barnhardt, A. C. Chappell, D. Atkins, G. T. Rowe, H. C. Sprinkle, A. W. Plyler, C. S. Kirkpatrick, J. B. Craven. Lay: C. H. Ireland, J. B. Ivey, G. L. K. Hackney, J. F. Shinn, L. H. Phillips, W. R. Odell, D. F. Giles, L. B. Rogers.. 16

Western Virginia Conference.—Clerical: R. T. Webb, O. F. Williams, H. L. Clay. Lay: E. W. Jones, H. O. Thornburg, J. F. Callison.. 6

Clerical Delegates..	230
Lay Delegates..	222
Total..	452

VI. REPORTS OF COMMISSIONS

REPORT OF THE COMMISSION ON REORGANIZATION OF THE GENERAL BOARDS

Dear Brethren: The General Conference of 1922 adopted a report creating a Commission for the Reorganization of the General Boards of our Church under conditions and specifications set forth in the report and published on pages 132 and 133 of the Journal of the Conference. The commission was appointed as follows: R. E. L. Morgan, W. A. Shelton, J. H. Wells, R. E. Stackhouse, S. H. C. Burgin, Paul Linn, H. H. White, C. H. Ireland, F. B. Yeilding, J. M. Rogers, J. W. Blanton, H. C. High, Mrs. Nat G. Rollins, Mrs. S. H. Bowman, and Mrs. J. A. Robbins. These were called together during the session of the Conference and organized by the election of R. E. L. Morgan as Chairman and W. A. Shelton as Secretary. During the quadrennium Mr. H. J. High found it difficult to serve the Commission and resigned. Mr. W. E. Brock, of Chattanooga, was elected to take his place. The Commission also suffered a severe loss in the death of Rev. Paul Linn. Rev. M. T. Haw was elected to fill the vacancy. The Commission has worked diligently at the task assigned and has encountered many difficulties. The plans of other denominations have been carefully studied, and the difficulties within our own institution have had careful consideration. The General Secretaries of the various Boards have been consulted and have frequently been represented before the Commission in its meetings. After prayerful and sincere consideration, we beg to submit the following report:

ITEM I. BOARD OF CHURCH EXTENSION

Your Commission met in the city of Louisville, Ky., for the purpose of making a careful study of the Board of Church Extension. We were of the opinion that this Board should be united with other Boards in the general plan of reorganization. We found that the charter rights granted the Board were exceedingly liberal. We also found that the laws of the State of Kentucky had been so changed that to attempt to amend the charter at this time would mean a great loss to the Church in property rights and interests.

Acting under the advice of our attorneys, we recommend that the Board of Church Extension continue under its present charter without amendment for the present.

ITEM II. BOARD OF FINANCE

In view of the fact that the Board of Finance is charged with the task of raising and distributing a fund for the benefit of our superannuated ministers, their widows, and orphans, we recommend that this Board continue as now for the coming quadrennium, with this exception and amendment, that the name be changed from the Board of Finance to the Board of Superannuate Endowment.

ITEM III. BOARD OF MISSIONS

Section 1

1. The missionary operations of the Methodist Episcopal Church, South, shall be administered by a Board of Missions which shall have charge of all the missionary work of the Church, except as hereinafter provided. The Board shall carry on its operations under three departments—viz., Foreign Work, Home Work, and Woman's Work.

2. The Board shall be elected quadrennially by the General Conference and shall be composed of one member from each Annual Conference in the United States, one-half of whom shall be effective traveling ministers and one-half lay members, and of said lay members one-half shall be women; provided, that each Annual Conference shall by ballot nominate one traveling minister and one layman and the Woman's Missionary Conference of each Annual Conference shall nominate one woman, and from these nominations the Committee on Missions of the General Conference shall nominate the Board; and provided, further, that no salaried officer of a General Board shall be a member of the Board or of the Executive Committee thereof. The General Secretary of this Board shall have the privilege of the floor.

3. The Board shall elect from its membership a President, a Vice President for each department, and a Treasurer, who shall hold office for four years, or until their successors have been elected and qualified. The Treasurer may be elected from outside the Board. The Vice President shall be the chairman of the committee for the department for which he or she may be elected.

4. The headquarters of the Board shall be located in Nashville, Tenn. The Board shall meet annually at such time and place as it may determine. Due notice of such time and place shall be given each member of the Board. A majority of the Board shall constitute a quorum for the transaction of business.

5. The Board shall elect an Executive Committee consisting of nine members, three of whom shall be women. This committee shall meet whenever necessary as may be determined by the Board to hear reports from the field and to consider and decide all questions that may arise from time to time, except such questions as it may deem necessary to refer to the Board; provided, that four members of the Executive Committee may arrest action and have the matter referred to a regular or called meeting of the Board. This committee shall keep a record of all its proceedings to be reviewed by the Board.

6. The General Conference shall by ballot elect quadrennially one General Secretary for the Board. The Board shall elect departmental secretaries. The salaries of the secretaries and other employees of the Board shall be fixed by and paid out of the funds of the Board.

7. The Board shall have authority to regulate its own proceedings; to fill vacancies that may occur in the membership of the Board; to remove for cause any secretary elected by the Board, and to fill the vancacy occasioned thereby; to appropriate money for current expenses; to establish missions; to build churches and residences for missionaries and to build and maintain hospitals in foreign lands, schools, and social settlements; to select and publish books and other suitable literature for the work of the Board; to aid in establishing and supporting training schools for foreign workers, for native converts and preachers, and to coöperate with other Churches in the establishment and support of such schools wherever it may be practicable; to make provision for the missionary education of the Church; to provide for the support of superannuated missionaries and widows and orphans of missionaries; and to provide funds and appropriate same for the maintenance of all the work under its

care. It shall publish annually a statement of its proceedings, naming the missions supported by it and the amount appropriated to and paid to each, and shall make to the General Conference a detailed report of its operations, including the location and value of all property held by it.

Sec. 2. Department of Foreign Work

The Department of Foreign Work shall administer all the missionary work in foreign lands except in the Department of Woman's Work and shall direct the work of its missionaries in Missions and Conferences in mission fields, all of whom shall be subject to appointment and general supervision by the bishop in charge. This work shall be directed by the secretary of this department, who shall also give general directions to the promotion of foreign mission interests and cultivation in the home Church as related to this department. There shall be a standing committee for this department through which the secretary of the department shall develop plans to be put into effect by the Board and its committee.

Sec. 3. Department of Home Work

1. The Department of Home Work shall administer the home mission enterprises of the Church, except those in the Department of Woman's Work; provided that the Annual Conference Board shall have charge of all missions established by it within its bounds; and provided, further, that any mission within the bounds of an Annual Conference supported by either the General or Conference Board may upon agreement be transferred from one to the other. Particular emphasis shall be given to missionary work in the weaker Conferences with large unevangelized groups, such as foreigners, Indians, negroes, city mission work, frontier, industrial centers, needy rural sections, and unchurched regions. Candidates for mission work under this department shall be accepted on the basis of candidates for foreign work as to fitness and tenure of service. When accepted, such candidates shall be nominated to the bishop in charge of the Conference in which they are to work for appointment, provided this paragraph shall not be construed as forbidding Annual Conference Boards employing other than such candidates.

The Board shall elect from its membership a standing committee for this department which shall give general direction to the promotion of home missionary interests throughout the Church.

2. The Department of Home Work through its standing committee shall promote evangelism throughout the home field; train the ministry for earnest pastoral and personal evangelism; develop the evangelistic spirit and method among Church members, coöperate with presiding elders, pastors, city boards, and Conference Committees on Evangelism in evangelistic meetings when needed; assist in promoting evangelistic work in universities, colleges, and secondary schools; and make available trained and competent accredited evangelists. The Board may authorize a Bureau of Evangelism and may appoint and maintain a Superintendent of Evangelism to labor under the direction of the committee and the Secretary of the Department of Home Work. Each Annual Conference Board of Missions shall nominate for election by the Conference a Committee on Evangelism, a majority of whom shall be members of that Board, who shall promote revivals throughout the Conference, coöperating with the General Board in this work.

3. The General and Conference Committees shall be authorized to indorse, recommend, and employ evangelists and direct their labors, whether they are itinerant or local preachers, in accordance with the policies of their respective Boards and in harmony with the presiding elders and preachers in charge of the fields in which the evangelists are to

labor. All preachers, local or itinerant, who engage in evangelistic work as a calling shall be required to secure annually the approval of the General Committee on Evangelism or of the Committee on Evangelism of the Conference within whose territory they reside. Upon the recommendation of the General Committee the bishop in charge may appoint members of Annual Conferences as general evangelists, and upon recommendation and the request of the Conference Board may appoint a member of an Annual Conference to the office of Conference evangelist. Conference evangelists are men appointed principally for evangelistic service within their Conference territory and shall be required to labor some defined part of each year in the pastoral charges of their Conferences, and they may not accept invitations to assist in revivals outside their Conference territory unless the privilege be granted by their Conference Board. Members of an Annual Conference shall not be given appointments which are nominal in order that they may do the work of independent evangelists. Evangelists approved by the General and Conference Boards shall make reports of their work, results of their labors, and their financial receipts to their respective committees annually. Pastors who require the assistance of evangelists shall as far as practicable use those indorsed by the General or Conference Committees.

4. There shall be held annually a meeting of the Conference Secretaries at such time and place as the Executive Committee of the General Board shall fix. The Executive Committee of the General Board shall provide for the program of said meeting and shall be responsible for all the details. In arranging topics and speakers due regard shall be given each department of the Board. The Conference Board shall elect a reserve delegate whose duty it shall be to attend the annual meeting if the Conference Secretary is unable to attend. The necessary expenses of each secretary or representative in attending this Conference shall be met by the Conference Board.

5. The Conference Board may employ suitable persons to conduct work under its direction, subject to the approval of the Annual Conference and the appointment of the bishop in charge, provide for their support out of the funds under its control, and may authorize them to hold evangelistic or other services and to take collections for the support of the work of the Board.

Sec. 4. Department of Woman's Work

1. The Department of Woman's Work shall administer the missionary work of the Church in the United States and foreign fields primarily for women and girls. This department shall consist of all women members of the Board and the Secretary of the Department of Woman's Work, who shall constitute a standing committee of the Board. The department shall develop plans to be put into effect by the Board and shall conduct its work in two sections, Home Work and Foreign Work.

(*a*) The section of Foreign Missions, Woman's Work, shall administer the work primarily for women and children in foreign lands and such other work as shall hereafter be developed under these provisions and shall direct the missionaries in foreign fields supported by the Department of Woman's Work, who shall, however, be subject to appointment and general supervision by the bishop in charge. This department may coöperate with other Boards and Christian agencies in the promotion and administration of coöperative institutions and other lines of work on the foreign fields.

(*b*) The section of Home Missions, Woman's Work, shall administer all missions established under the authority of this Board in Continental United States primarily for women and girls, except such as shall be administered in the Department of Home Work and such other work as shall hereafter be developed under these provisions. It shall administer the funds appropriated and shall supervise the missionaries and other workers of the Board of Missions in the home field who are supported by the Department of Woman's Work.

2. The office and work of deaconesses shall be under the Department of Woman's Work. A deaconess shall be a single woman or widow not less than twenty-three years of age nor more than fifty when accepted for service. She must be a member of the Methodist Episcopal Church, South, and must have shown fitness for her duties by active service in some Christian work. She must be in good health and have a high-school education and two years of college work or its equivalent. No person shall be consecrated to the office of deaconess until she has successfully completed the prescribed course of study in an accredited Bible training school. She must be recommended for consecration by a Quarterly Conference. She shall wear the uniform prescribed by the Council.

A deaconess shall relinquish all other pursuits and devote herself to such work as the Church may determine. No vows of life service shall be exacted of a deaconess, but she should believe herself called of God to this work. A deaconess desiring to retire from the work may be permitted to do so at the close of the term of her appointment, when she shall surrender her certificate and cease to wear the uniform. If found unsuited to the work and calling of a deaconess, she shall be retired and her certificate revoked.

While engaged in this voluntary service support shall be provided, including monthly salary and living expenses. Necessary regulations for making effective the foregoing provisions shall be prescribed by the Woman's Missionary Council.

3. The work of home cultivation shall provide and carry forward the plans and policies of the Church as related to all the Board's activities in coöperation with other Boards of the Church and other Christian agencies.

4. The Secretary of the Department of Woman's Work shall be the administrative officer of the department through whom the Board shall operate.

Section 5

1. The Secretaries shall reside in Nashville, Tenn. It shall be their duty to keep a permanent record of the proceedings of the Board and to publish an abstract of them in the Church papers; to conduct its correspondence; to attend to its legal business; to prepare the annual report; to publish monthly in the Church papers as the Board shall direct statements of the conditions, needs, and prospects of the various missions; and to discharge such other duties as the Board may direct. The necessary traveling expenses of the Secretaries shall be allowed by the Board.

2. The revenue of the Board shall be derived from apportionments to be distributed to the several Annual Conferences for collection in every congregation, from the Woman's Missionary Societies, from such plans as may be adopted by the Board or congregations, and from special collections, donations, annuities, and legacies.

3. The Treasurer shall hold the funds of the Board in safe deposit in the name of the Board of Missions, subject to the drafts of the Departmental Secretaries, payable when countersigned by the Treasurer. The Treasurer shall furnish an annual report to be published with that of the Secretaries and perform such other duties as the Board may direct. The salary of the Treasurer shall be fixed by the Board, and he shall execute a good and sufficient bond in such sum and upon such conditions as the Board may fix. The accounts of the Treasurer shall be audited at least annually by a certified accountant and a report made to the Board.

4. Each Annual Conference shall organize a Board of Missions, auxiliary to the General Board, to which it shall report annually. It shall

consist of one lay member from each presiding elder's district and an equal number of effective traveling ministers, provided each Annual Conference shall be entitled to a Board of at least eight members who shall be elected quadrennially by the Annual Conference at the first session after the General Conference. All actions of this Board shall be subject to the approval of the Annual Conference, to which it shall report annually. The Conference Board may hold an anniversary at each session of the Annual Conference.

5. The Conference Board shall organize by the election of a President, Vice President, Secretary, and Treasurer. The Treasurer shall execute a bond in such sum as the Board may require to be approved by the Executive Committee of the Board. His accounts shall be audited annually by a certified accountant. The Treasurer of the Woman's Missionary Society of each Annual Conference shall transmit quarterly to the Treasurer of the Board of Missions all the money on hand for the general missionary fund

6. It shall be the duty of the presiding elder to promote the missionary interests in each charge in his district, to see that efficient and well-defined plans are adopted for the missionary education of the Church and for raising missionary funds, to conduct with the preachers of his district a missionary institute early in the year, to urge in his institutes his visitations to the Church and schools and especially under the missionary question in the Quarterly Conference that every Church school in his district be organized for missions by appointing a missionary committee and observing Missionary Day, to see that missionary mass meetings are held, and to encourage the organization and foster the work of Woman's Missionary Societies.

7. It shall be the duty of the preacher in charge to preach at least quarterly on missions, to organize a missionary committee and hold missionary mass meetings annually in every Church in his charge, to make an every-member canvass in the Conference year for a missionary contribution, to appoint a missionary committee in each Church school, to see that one Sunday in the month is observed as Missionary Day and that the entire missionary offering of the Church on that day goes to the cause of missions and that this offering be forwarded and reported as directed by the Discipline, to see that each Epworth League holds a monthly meeting for the study of missions, to circulate missionary literature, to seek in every way the education and inspiration of his people concerning the evangelization of the world, and to see that Woman's Missionary Societies are organized in every Church.

Section 6

1. The women of the Methodist Episcopal Church, South, are hereby authorized to organize and conduct missionary societies among women in the Annual Conferences and in the Churches in the interests of home and foreign missions. These societies shall promote missionary intelligence and activity and secure missionary funds by means of membership dues, life and honorary membership fees, from devises, annuities, bequests, voluntary offerings, and collections at meetings appointed in behalf of the society.

2. There shall be a delegated body to be known as the Woman's Missionary Council. It shall be composed of a President, one or more Vice Presidents, two or more Secretaries, the Corresponding Secretary or alternate, the President or alternate of the Woman's Missionary Society of each Annual and Mission Conference Society, and the President and Secretary of the Deaconess Workers' Conference. The Secretary of Woman's Work, Board of Missions, and the women members of the Board of Missions shall be members of the Woman's Missionary Council.

3. The Council shall hold annual meetings to hear reports from the fields, home and foreign, and from the societies, to consider the fields, lines of work, the various enterprises and the amounts needed for them; to make recommendations to the Board of Missions, through the Committee on Estimates, to be considered with other estimates of the Board for final determination; and to present for consecration the women who have been accepted for service. It shall make recommendations to the Board of Missions for the employment and support of deaconesses.

4. The Council shall enact its own by-laws and shall provide a constitution and by-laws for the Conference and auxiliary societies, all of which shall be in harmony with the constitution of the Board of Missions. The Council shall plan to enlarge the membership of the societies, to increase the income from them, and to further the work of missionary education among women and girls.

5. At its annual session preceding the General Conference the Council shall elect its officers by ballot without nomination. All property hereafter acquired by the Woman's Missionary Societies through devises, bequests, annuities, gifts, or purchase shall be held by the Board of Missions for the use and benefit of the Department of Woman's Work.

ITEM IV. BOARD OF EDUCATION

Section 1

1. The educational work of the Methodist Episcopal Church, South, formerly administered by the Board of Education, Sunday School Board, and Epworth League Board, shall be administered under one General Board of Education, operating through the following departments: the Department of General Education and the Department of Religious Education.

2. The Board shall be elected quadrennially by the General Conference and shall be composed of one member from each Annual Conference in the United States, one-half of whom shall be effective traveling ministers and one-half lay members provided that each Annual Conference at the session immediately preceeding the General Conference shall by ballot nominate one traveling minister and one lay member, and from these nominations the General Conference Committee on Education shall nominate the Board; and provided, further, that no salaried officer of a General Board shall be a member of this Board or the Executive Committee thereof. The General Secretary of the Board shall have the privilege of the floor.

3. The Board shall elect from its membership a President, one Vice President for each department, and one Treasurer who shall hold office for four years, or until their successors are elected and qualified. The Vice President shall be the chairman of the committee of the department for which he or she may be elected. On the call of the General Secretary the Board shall meet as soon after its election as practicable for the purpose of organization.

4. The headquarters of the Board shall be located at Nashville, Tenn. The Board shall meet annually at such time and place as it may determine. A majority of the Board shall constitute a quorum for the transaction of business. Special sessions of the Board may be called either by the President on his own motion or at the written request of five members of the Board. Due notice of such time and place of meeting shall be given each member.

5. The Board shall elect an Executive Committee consisting of nine members and may commit to it such duties as the Board may see fit. This committee shall meet monthly to recieve reports from the several departments and to decide questions that may arise from time to time.

It shall keep a record of its proceedings and report same to the Board, provided that four members of the Executive Committee may arrest action and have the matter referred to a regular or called meeting of the Board.

6. The General Conference shall elect quadrennially by ballot a General Secretary for a term of four years The Board shall elect Departmental Secretaries. Should a vacancy occur by death or otherwise, the Board may elect a General Secretary to serve until the next General Conference, The salaries of the General Secretary, Departmental Secretaries, and other employees of the Board shall be fixed by and paid out of the funds of the Board.

7. The Board shall declare vacant the seat of any member for inattention to duties or other sufficient reasons, and any vacancy, however caused, shall be filled by the Board.

8. The General Secretary shall, as the agent and executive officer of the Board, conduct the correspondence and other business of the Board. In all his official conduct he shall be subject to the authority and control of the Board. His time shall be employed in conducting its affairs and promoting its general interests.

9. The Board shall have authority to regulate its own proceedings; to appropriate money for the necessary expenses of carrying on its work, provided that no appropriation shall be made for buildings except from funds contributed for that particular purpose; and provided, further, that all persons who shall desire to become beneficiaries of the loan fund of the Board shall be recommended by the Board of Education of an Annual Conference, and if preparing for the mission field also by the Board of Missions; to report to the Commission on Budget its estimate of the amount that will be needed annually for the educational interests that have been committed to it, the proceeds of which are to be used under the direction of the Board in carrying on its operations unless otherwise directed; to awaken general interest throughout the Church in Christian instruction and training of children, youth, and adults, and to arouse the Church to a sense of the magnitude of this responsibility; to inaugurate and promote plans of evangelism in the Church school and Epworth League; to plan for Church school and Epworth League extension; to determine the Church school curriculum, including courses for teachers; and in general to give impulse and direction to the study of the Bible.

10. The Board shall have authority to increase both its endowment and loan funds. These shall be held separately from funds raised for general distribution. The interest only of the endowment and loan funds shall be used, except in case of loan funds where the donor shall otherwise direct. The Board shall have authority to receive and hold in trust for the Methodist Episcopal Church, South, any real or personal property and to sell and convey same for the uses and objects herein declared.

11. The Board may establish an agency which shall serve as a medium of communication between teachers desiring employment and institutions needing their services and also between directors of religious education desiring positions and Churches which need their services.

12. The Board may serve as a Board of Reference or Arbitration and when necessary may take measures to protect the property interests of our educational institutions.

13. The revenue of the Board shall be derived from assessments, collections, gifts, devises, bequests, and otherwise

14. The Board shall have authority to solicit, create, and administer a fund which shall aid in providing retiring allowances for presidents, professors, and other members of the faculties of the educational institutions of the Methodist Episcopal Church, South, and may adopt rules and regulations for its administration.

15. The Board shall have authority to administer any funds, gifts, or bequests committed to it for educational purposes and shall be authorized to solicit and create any special funds deemed wise to the carrying out of the objects and purposes of the Board and to administer them.

16. The Board shall seek in closest possible coöperation with the Annual Conference Boards to promote religious education in the homes of the people, in institutions of the Church, and in tax-supported and independent institutions, including public schools. It shall assist in promoting evangelistic work in universities, colleges, and secondary schools. It shall have authority to coöperate with other connectional Boards in promoting religious education to the end that all the religious educational efforts of the Church may be harmoniously and helpfully related and also to coöperate with Boards other than those of the Methodist Episcopal Church, South, to the end that the blessings of Christian education may be more widely diffused.

Section 2

The General Conference shall elect quadrennially an editor of educational literature whose duty shall be to recommend to and edit for the Board of Education such books, periodicals, and other literature as the educational work of the Church may require, including program and lesson material for the Church school and Epworth League. The Board of Education shall elect such assistant editors as may be necessary.

The Book Committee shall pay the salary of the editor and such assistant editors as the Board may elect.

The editor shall report annually to the Board of Education and to the Book Committee and quadrennially to the General Conference. A vacancy in the editorship shall be filled by the Board of Education.

The Board shall elect from its membership a Committee on Educational Literature consisting of five members, one of whom shall be the editor of educational literature, who shall be chairman of the committee. The duties of this committee shall be such as the Board of Education acting within its authority may delegate.

Sec. 3. Department of General Education

1. The Board of Education shall elect from its membership a Committee for the Department of General Education, the number of which shall be fixed by the said Board. The Vice President of the Board elected for the Department of General Education shall be chairman of this committee. The Board may elect a Secretary for this department and shall define his duties.

2. The function of this department shall be to gather statistics and other educational information and shall prepare, publish, and distribute leaflets, pamphlets, and other publications suitable to advance the cause of Christian education in our homes and schools and among our people. Through its members, agents, Annual Conference Boards, and other agencies it shall seek to secure funds with which to endow and otherwise strengthen our institutions in harmony with the general educational policy of the Church, to correlate existing institutions, and to organize new ones where they can be judiciously established and maintained; provided that in so doing the Board shall not create or assume any debt beyond the resources actually in hand and applicable to such purposes.

3. This department may inaugurate and promote a system of life service, including ministerial supply and training, and shall seek to secure recruits for the ministry and for other forms of Christian service. It shall keep before the Church its responsibility for raising up young men and women for such service. It shall seek to inspire candidates for the ministry and for other forms of Christian service with high ideals of their work

and stimulate them to a thorough preparation; by developing and correlating the agencies of the Church for the education of candidates for Christian service; by giving candidates preparing for Christian service financial assistance from any fund or funds that may be in the hands of the Board for this purpose; by conducting correspondence courses for the benefit of preachers, teachers, and other Christian workers; and by such other methods as the Board from time to time may deem desirable.

Sec. 4. Department of Religious Education

1. The work of the Church formerly administered by the General Sunday School Board and the General Board of Epworth Leagues shall hereafter be administered by the General Board of Education through the Department of Religious Education.

2. The work of the department shall be under the immediate direction of the committee elected by the General Board of Education and shall be composed of members of the said Board, the number to be determined by the Board. The Vice President for the Department of Religious Education shall be the chairman of this committee.

3. The Board shall elect a Secretary for each division of this department whose duties shall be to administer the affairs of the division under the supervision of the department committee and in harmony with the policy of the Board.

4. The following shall be the functions of the divisions:

Division 1.—To have general oversight of all the Church school interests of the Methodist Episcopal Church, South; to promote plans for Church school extension throughout the Church; to contribute to the support of Church schools requiring assistance; to determine standards of efficiency for the Church school; to determine the Church school curriculum, including special courses for parents, pastors, officers, and teachers, and courses for week-day religious instruction correlated with the Church school; to provide for conferences, institutes, and other meetings in the interest of Church school work; and in general to give impulse and direction to the study of the Bible.

Division 2.—To have charge of all the Epworth League interests of the Methodist Episcopal Church, South; to awaken general interest throughout the Church in Christian instruction and training of children and youth; to promote intelligent and vital piety in the young members and friends of the Church; to promote organizations for the purpose of developing Christian lives and character and the training for Christian service; to promote Epworth Leagues and Young People's Societies in Conferences, districts, charges, and local Churches; and to provide for Epworth League Conferences and Unions that the connectional spirit may be developed and maintained.

5. It shall be the duty of the Committee for the Department of Religious Education after consultation with the editor of educational literature to recommend to the Book Committee the kind and character of literature, requisites, and supplies needed for use in the Church schools, Epworth Leagues, and Young People's Societies, and the Publishing Agents shall provide and publish such literature, requisites, and supplies as, in the judgment of the Book Committee, the best interests of the Church may demand.

Sec. 5. Annual Conference Boards of Education

1. It shall be the duty of each Annual Conference to organize within its bounds an Annual Conference Board of Education consisting of one lay member from each presiding elder's district and an equal number of effective traveling ministers, provided that each Conference shall be entitled to a Board of at least eight members composed of an equal number

of lay and clerical members. This Board shall be elected for the quadrennium at the session immediately following the General Conference. Vacancies in the Board shall be filled by the Annual Conference.

2. The Work of the Conference Board of Education shall be carried on in like manner as the General Board with the following departments, General Education and Religious Education, with a committee from the Board for each department. The Conference Board shall be auxiliary to the General Board of Education and shall conduct its work in harmony with the educational policy of the Church as outlined from time to time by the General Conference and shall coöperate with the General Board in promoting both general and local educational interests.

3. The Conference Board shall organize by the election of a President, one Vice President for each department of its work, a Secretary, a Treasurer, and an Executive Committee. The Vice President shall be chairman of the committee of the department for which he or she was elected. The meetings of the Board shall be held annually, but special meetings may be called by the President or a majority of the Executive Committee. The Executive Committee shall consist of the President, Vice Presidents, Secretary, and Treasurer and may transact the business arising between the meetings of the Board, subject, however, to the approval of the Board.

4. Each Annual Conference Board of Education may nominate for appointment by the president of the Conference a Secretary of Education, and he shall be, *ex officio*, a member of the Conference Board. He shall have general supervision of the work committed to the Board under such regulations as the Board may adopt and shall coöperate with the General Secretary in circulating educational literature and in promoting within the bounds of the Conference in every way practicable both local and general educational interests. The Secretary shall perform these services in addition to his regular work unless his support is provided for by the Conference Board of Education or otherwise. The Secretary of Education shall make an annual report to the Conference Board of Education.

5. The duties of the Conference Board of Education shall be as follows: To coöperate with the General Board in securing educational statistics and information from the schools under its care, in classifying these institutions, and in distributing educational information and literature among the people; to hold at least one meeting annually for the consideration and promotion within the bounds of the Annual Conference of the general and local interests of education, at which meeting the General Secretary or other representative of the General Board shall be present if practicable; to have general oversight of the Church school and Epworth League work of the Conference, including week-day religious education; to promote the organization and development of new Church schools, Epworth Leagues, and young people's organizations and assist needy ones in securing proper literature and supplies; to promote evangelism through instruction, better organization and equipment, and more effective training in worship, in missionary, social service, and other forms of religious activity; training of Church school teachers and officers and other Christian workers; the observance of Church School Day, Promotion Day, and Decision Day; the organization of the young people into Epworth Leagues and such other organizations as may be decided upon; the observance of Epworth League Anniversary Day by recommending appropriate services in every pastoral charge in which there is an Epworth League and urge the making of an Anniversary Day offering; to coöperate with the General Board in carrying out its plans and policies, including the promotion of standards of Conference, district, city, and circuit Church school and Epworth League organizations, of training schools, Wesley Class Federations, Conference Church School, and Epworth League and Young People's Conferences; to furnish the General Board at the close

of the Conference year a summary of its work, together with the names and addresses of Church school superintendents, Epworth League presidents, and Conference and district officers, giving the district and charge of each; and to estimate annually the amount of money necessary for the support of the work under its charge and report the same to the Conference Commission on Budget for their consideration and direction in fixing the percentage of the various Conference interests.

6. The President and Vice Presidents of the Board, together with the Conference Secretary of Education, shall constitute a committee whose duty it shall be to promote the study of religious education in our Church schools and the religious instruction of Methodist students in the schools maintained by the State; and if the Annual Conference approve, this commission shall have the power to employ, subject to the appointment of a presiding bishop, a director of religious education, to supervise and conduct the work of religious education in the charges in which the State institutions are located with special reference to the needs of Methodist students in these institutions.

7. The Conference Board of Education may, with the authority of the Annual Conference, purchase, lease, or improve property for the purpose of providing a place for the training of workers and for the intellectual, religious, and social culture of young people or for the use of the Board. Such property, if purchased, shall be deeded to a board of trustees to be held in trust for the Methodist Episcopal Church, South, for the use of the Conference. The board of trustees shall be nominated by the Board of Education and elected by the Conference. Vacancies in the board of trustees shall be filled in like manner. The board of trustees shall constitute a board of control for the property and may raise funds for its improvement and maintenance. The said board of trustees shall report annually to the Annual Conference through the Board of Education.

8. Each Annual Conference shall make an assessment for educational purposes in accordance with the financial plan of the Church for all Conference interests, to be distributed among its charges in the same way as other Conference assessments and applied by the contributing Conference to such additional work as it may desire to foster; provided (1) that donors may give special direction to their contributions; (2) that no new institutions may be established nor one already existing be taken under the care of the Church without first being adopted by the Annual Conference on the recommendation of the Conference Board of Education after counsel with the General Secretary; (3) that no university, college, or theological school shall be established nor existing one adopted without the concurrent recommendation of the General Board; (4) that no institution shall receive the financial support of the Church except those which are duly classified according to the standards and requirements of the Commission on Education; and (5) that no institution shall receive the financial support or recognition of the Church whose trustees or directors are not selected in accordance with the requirements of the Discipline so far as the laws of the several States will permit.

ITEM V. BOARD OF DOMESTIC EXPANSION

Section 1

1. For the purpose of correlating the work of the Church formerly administered by the Board of Lay Activities, the Board of Temperance and Social Service, and the Board of Hospitals there shall be a General Board of Domestic Expansion. The Board shall operate under the following departments—viz.: Lay Activities, Temperance and Social Service, and Hospitals.

2. The Board shall be elected quadrennially by the General Conference

and shall be composed of one member from each Annual Conference in the United States, one-half of whom shall be effective traveling ministers and one-half lay members; provided, that each Annual Conference at the session immediately preceding the General Conference shall, by ballot, nominate one traveling minister and one lay member, and from these nominations the Committee on Domestic Expansion shall nominate the Board; provided, further, that no salaried officer of a General Board shall be a member of this Board or of the Executive Committee thereof. The General Secretary of this Board shall have the privilege of the floor.

2. The Board shall elect from its membership a President, one Vice President for each department, and one Treasurer, who shall hold office for four years or until their successors are elected and qualified. The Vice President shall be the chairman of the committee for the department for which he or she may be elected.

4. The headquarters of the Board shall be located in Nashville, Tenn. The Board shall meet annually and may meet in special session at such time and place as it may determine. Due notice of such time and place of meeting shall be given each member of the Board. A majority of the Board shall constitute a quorum for the transaction of business.

5. The Board shall elect an Executive Committee consisting of nine members. This committee shall meet as determined by the Board to hear reports from the several departments; to consider and decide questions that may arise from time to time, except such questions it may deem necessary to refer to the Board, and such other duties as may be delegated to it by the Board; provided, that four members of the Executive Committee may arrest action and have the matter referred to a regular or a called meeting of the Board.

6. The Board may declare vacant the seat of any member for inattention to duties or other sufficient reasons, and any vacancy, however caused, shall be filled by the Board.

7. The General Conference shall elect quadrennially by ballot one General Secretary for a term of four years. The Board shall elect Departmental Secretaries. Should a vacancy occur by death or otherwise, the Board may elect a General Secretary to serve until the next General Conference. The salaries of the Secretary, Departmental Secretaries, and other employees of the Board shall be fixed by and paid out of the funds of the Board. The General Secretary shall be the chief administrative officer and shall have general supervision of the work of the Board.

8. The Board shall have authority to regulate its own proceedings; to appropriate money to defray current expenses; to remove for sufficient cause any Secretary elected by the Board or employee of the Board and to fill the vacancy caused thereby; to promote organization among the laity; to build and maintain hospitals; to promote temperance and social service among our people; and to coöperate with other Boards and agencies of the Church in formulating plans for the correlation of all our interests. The Board shall report its proceedings and the state of its funds quadrennially to the General Conference.

Sec. 2. Department of Lay Activities

1. The activities of the laymen of our Church formerly administered by the Board of Lay Activities shall hereafter be administered by the General Board of Domestic Expansion under the Department of Lay Activities, which shall have charge of all the distinctive activities of the laymen in the work of the Church.

2. The work of this department shall be carried on under the immediate direction of a lay committee chosen from the male members of the Board of Domestic Expansion, the number to be determined by said

Board. The Vice President of the Board for this department shall be chairman of this committee.

3. The Board may elect a Secretary for this department, whose duties shall be to administer to its affairs under the direct supervision of the committee for this department and in harmony with the General Secretary of the Board.

6. The duty of this department is to promote methods for increasing the interest of the laymen in the general work of the Church and a closer fellowship and coöperation; to promote the organization of groups of men, such as Wesley Brotherhood, etc., in the Conference, district, charge, and local Church, and to relate them to the work of the Board to the end that every Church may have an active working force with a complete system of correlation; to provide for the election of Conference, district, charge, and local Boards of Lay Activities, and perform such other duties as will best serve the Church through the laymen. This committee shall report its actions to the General Board of Domestic Expansion.

5. There shall be a delegated body to be known as the Laymen's Conference. It shall be composed of the President and General Secretary of the Board of Domestic Expansion, the Vice President and Committee for the Department of Lay Activities from said Board, the Secretary for the Department of Lay Activities, the Lay Leader for each Annual and Mission Conference, and one representative elected by each Annual and Mission Conference, on nomination of the Conference Committee on Lay Activities. The Vice President for the Department of Lay Activities of the General Board of Domestic Expansion shall be the President of the Laymen's Conference.

6. This Conference shall meet annually at such time and place as it may designate. Its business shall be to hear reports from the laymen's organization of each Annual and Mission Conference, to consider plans for the cultivation and enlargement of the work among the laymen of the Church, to make a study of the needs of the field, and to transact such other business as may properly come before it, and to make recommendations to the General Board of Domestic Expansion. It shall enact its own by-laws, and provide a Constitution and By-laws, in harmony with the Constitution and By-Laws of the General Board of Domestic Expansion, for the Annual and Mission Conference organizations of lay activities.

7. In the 1922 Discipline, paragraph 108, omit the words "and one district," so that said paragraph will read: "¶108. Ans. 6. To elect trustees and stewards according to the Discipline, for the circuit, station, or mission; and of the stewards, to appoint one Recording Steward."

Omit paragraphs 226 and 227.

In paragraph 225 omit the word "Stewards" and in lieu thereof insert the words "Boards of Lay Activities," so that said paragraph will read: "¶225. The salary and traveling expenses of the presiding elders shall be estimated by the District Board of Lay Activities."

Omit paragraph 544 and insert the following:

"8. It shall be the duty of the Committee on Lay Activities elected from the Conference Board of Domestic Expansion to consider, promote, and execute plans for larger activities of laymen in all the work of the Annual Conference and to coöperate with all other Conference Boards and Committees in executing their plans for larger service in the work of the Church.

"The Conference Lay Leader shall be elected by the Annual Conference on nomination of the Committee on Lay Activities, which shall also have power to fill vacancies in that office. The Conference Lay Leader shall be an *ex-officio* member of the Annual Conference."

Paragraph 545 of 1922 Discipline remains as at present, and the following is inserted:

"Paragraph 546. It shall be the duty of the Board, after consultation with the presiding elder, to estimate and apportion among the several charges of the district, according to their ability, the salary and traveling expenses of the presiding elder, together with the collections ordered by the Annual Conference and assessed to the district by the Conference Commission on Finance. The amount apportioned for the presiding elder shall be added by the stewards of each charge to the allowance for their own preachers, and its collection provided for in the same way, and distribution *pro rata* of the amount collected shall be made at the Quarterly Conference.

"Paragraph 547. The minutes of all meetings of the District Board of Lay Activities shall be kept by a secretary elected for that purpose in a permanent record, of which said secretary shall be the custodian. The secretary shall inform the stewards of each charge in the district of the sums apportioned to the charge."

In old paragraph 546 insert after the words "on nomination of the pastor" the words "after consultation with the presiding elder," so that this sentence shall read: "The Charge Lay Leader shall be elected by the Quarterly Conference on nomination of the pastor after consultation with the presiding elder."

Sec. 3. Department of Temperance and Social Service

1. The work of our Church formerly administered by the Board of Temperance and Social Service shall hereafter be administered by the General Board of Domestic Expansion through the Department of Temperance and Social Service.

2. The Board of Domestic Expansion shall elect from its membership, the number to be determined by the Board, a Committee on Temperance and Social Service. The Vice President of the Board for this department shall be chairman of this committee.

3. It shall be the function of this committee to consider the demands of temperance and social service upon our Church and our people, to formulate plans for the correlation of the various agencies of the Church in any way charged with these interests, and to plan for the more thorough instruction of our people and the development and direction of their activities.

4. It shall be the duty of this committee to coöperate with the Committee on Temperance and Social Service of the Board of Domestic Expansion of each Annual Conference and thereby seek to reach every part of the Church. This committee shall report its actions to the General Board of Domestic Expansion.

Sec. 4. Department of Hospitals

1. The work of the Church formerly administered by the General Hospital Board shall hereafter be administered by the Board of Domestic Expansion through the Department of Hospitals, whose duty shall be to study the hospital situation in the Church, to provide literature, to devise plans for the promotion of our hospital enterprises, and to assist in locating, building, and financing hospitals in various communities throughout our connection.

2. The Board of Domestic Expansion shall elect from its membership, the number of which shall be determined by the Board, a Committee on Hospitals. The Vice President of the Board for this department shall be chairman of this committee. The committee shall report its actions to the General Board of Domestic Expansion.

3. The Board of Domestic Expansion may elect a Secretary for the Department of Hospitals and shall define his duties and the scope of his authority.

4. The Board of Domestic Expansion, through the Department of Hospitals, shall coöperate with the Board of Domestic Expansion of each Annual Conference in an endeavor to interest and enlist each member of our Church in hospital work.

5. The Golden Cross enrollment as an auxiliary to the Department of Hospitals shall be maintained for the purpose of interesting the entire membership of our Church in building and maintaining hospitals and in raising funds under the direction of the Board of Domestic Expansion.

Sec 5. Annual Conference Board

1. Each Annual Conference shall elect quadrennially a Board of Domestic Expansion, composed of one lay member from each presiding elder's district, and an equal number of effective traveling ministers; provided, that no Conference Board shall have fewer than eight members, and shall be elected at the session of the Annual Conference immediately following the General Conference. This Board shall be auxiliary to the General Board, to which it shall report annually, and in all its actions be subject to the approval of the Annual Conference.

2. The Conference Board shall organize by the election of a President, Vice President, Secretary, and Treasurer. The Board may organize and carry foward the work of the Conference departmentally, as the General Board, by the election of a committee for each department, consisting of at least three members, which shall perform such duties as may be delegated to it by the Board, and shall report its actions to the Board for its approval. The Board shall hold its annual meetings during the session of the Annual Conference. Special meetings may be called by the President, or any three members of the Board, on due notice.

3. The Conference shall estimate annually the amount that may be necessary for the support of such work as may be under its control, and report same to the Conference Commission on Budget for its consideration and direction of the percentage of the various Conference interests. The Board shall submit to the Conference a detailed report of its work.

4. Subject to the approval of the Annual Conference, each Conference Board may nominate a secretary for appointment by the president of the Conference. He shall travel through the Conference in the interest of such work as the Conference Board may be interested in promoting, due regard being given to each department of the work. He shall perform these duties in addition to his regular work, unless his support is provided for by the Conference Board or otherwise.

ITEM VI. CONFERENCE BOARDS

1. At the session of Annual and Mission Conferences immediately following the session of the General Conference there shall be elected a nominating committee consisting of three pastors and four lay members. The Conference Lay Leader shall be a member of and chairman of the Nominating Committee. The other three lay members shall be nominated by the Conference Board of Lay Activities, and the three pastors shall be nominated by the presiding elders. This committee shall be nominated at the first session of the Conference and shall make its report prior to final adjournment.

2. The Committee on Nominations shall nominate to the Annual Conference all quadrennial boards and committees and such other boards and committees ordered by the Conference not otherwise provided for. This committee shall serve for a quadrennium, or until its successors have been selected by the Conference.

Item VII. Resolution

In accordance with the above report, and in order that its provisions may become effective at once, we offer the following resolution:

***Be it resolved:* 1. That all provisions of the present Discipline in conflict with the provisions of this report be and they are hereby repealed.**

2. That the Boards herein provided for may become operative at once, this General Conference shall proceed to elect the members thereof in such manner as may be determined upon. That after the adjournment of this Conference the Boards so elected shall take charge of the affairs of their respective department or departments as soon as possible.

3. That in order to adjust any differences that may arise between Boards or Departments in the process of reorganization this Commission on Reorganization be continued for the ensuing quadrennium and that it be given power to act for this General Conference in said adjustments. It shall report to the General Conference of 1930, with such recommendations as may seem proper. The expense of said Commission shall be paid as heretofore.

For the Commission on Reorganization of General Boards:

R. E. L. Morgan, *Chairman;*
W. A. Shelton, *Secretary.*

REPORT OF THE COMMISSION ON THE CONSTITUTION OF THE METHODIST EPISCOPAL CHURCH, SOUTH

Introduction

The General Conference held at Hot Springs, Ark., in May, 1922, upon recommendation of the Committee on Constitutional Questions, adopted the following resolution:

"*Resolved,* That the College of Bishops be and is hereby directed to appoint a Commission to be composed of three of their number, six elders, and six laymen, whose duties shall be to prepare a constitution for the consideration of the next General Conference, properly divided into articles and sections, with appropriate numbers, and to publish same in the Church press and pamphlet form at least one year preceding the meeting of the next General Conference in order that the terms of such proposed constitution may become known to the membership of the Church. If said constitution, with such amendments thereto as may be made, shall be approved by the General Conference, it shall take the established course for amendments to the constitution; and if same shall be finally accepted and adopted, it shall be published in the front pages of the Discipline as the 'Constitution of the Methodist Episcopal Church, South.'"

In obedience to this action the bishops appointed a Commission composed of Warren A. Candler, Collins Denny, William F. McMurry, J. E. Harrison, J. A. Anderson, J. L. Clark, M. L. Carlisle, C. W. Tadlock, W. Asbury Christian, Samuel B. Adams, Joseph L. Kelly, Joseph E. Cockrell, C. B. Ames, Martin E. Lawson, and J. T. Ellison.

At the first meeting of the Commission Hon. C. B. Ames resigned on account of having removed to New York and having ceased to be a

member of the Methodist Episcopal Church, South, and Hon. W. G. M. Thomas, the first alternate, took his place.

Before the Commission had completed its labors the tragic death of Judge Joseph L. Kelly occurred by the accidental discharge of a gun in his own hands.

To the task committed to the Commission by the General Conference careful and patient consideration was given. Three meetings were held, and between these sessions much study was bestowed upon the work.

The final results of the efforts of the Commission are embodied in the form of constitution herewith respectfully submitted to the consideration of the ministers and members of our beloved Church.

In general it follows closely the lines of the existing constitution of the Church, although differing from it at some important points.

The Commission indulges the hope that the constitution submitted may be approved by the General and Annual Conferences with little or no amendment, and that its adoption may promote the welfare of the Church and advance the interests of our Lord's kingdom as they are involved in the peace and prosperity of the widely extended connection to which we belong.

Warren A. Candler, *Chairman;*
J. L. Clark, *Secretary;*
W. F. McMurry,
Collins Denny,
J. E. Harrison,
J. A. Anderson,
M. L. Carlisle,
C. W. Tadlock,
W. Asbury Christian,
Samuel B. Adams,
Joseph L. Kelly,
W. G. M. Thomas,
M. E. Lawson,
J. E. Cockrell,
J. T. Ellison.

THE CONSTITUTION OF THE METHODIST EPISCOPAL CHURCH, SOUTH

Preamble

Under the protection of Almighty God and with an eye single to his glory, we, the ministers and members of the Methodist Episcopal Church, South, do hereby ordain, establish, and publish this Constitution of our Church, to the end that its purity may be preserved, its spiritual life promoted, and its mission to spread Scriptural holiness fulfilled.

Article I. Doctrinal Standards

The doctrinal basis of the Methodist Episcopal Church, South, is:

Section 1. The Holy Scriptures of the Old and New Testaments which are a divine revelation, given by inspiration through holy men as they were moved by the Holy Spirit; which Scriptures contain all things necessary to salvation and are the sufficient rule of the faith and practice of Christians.

Sec. 2. The teachings of these Holy Scriptures are correctly interpreted by the following symbols of doctrine and expository writings:

A. THE TWENTY-FIVE ARTICLES OF RELIGION

(1) *Of Faith in the Holy Trinity*

There is but one living and true God, everlasting, without body or parts; of infinite power, wisdom, and goodness; the Maker and Preserver of all things, both visible and invisible. And in unity of this Godhead there are three persons of one substance, power, and eternity: the Father, the Son, and the Holy Ghost.

(2) *Of the Word, or Son of God, Who Was Made Very Man*

The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

(3) *Of the Resurrection of Christ*

Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.

(4) *Of the Holy Ghost*

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God.

(5) *Of the Sufficiency of the Holy Scriptures for Salvation*

Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture, we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the Church.

***Of the Names of the Canonical Books.*—Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, The First Book of Samuel, The Second Book of Samuel, The First Book of Kings, The Second Book of Kings, The First Book of Chronicles, The Second Book of Chronicles, The Book of Ezra, The Book of Nehemiah, The Book of Esther, The Book of Job, The Psalms, The Proverbs, Ecclesiastes, or the Preacher, Cantica, or Songs of Solomon, Four Prophets the greater, Twelve Prophets the less.**

All the books of the New Testament, as they are commonly received, we do receive and count canonical.

(6) *Of the Old Testament*

The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard, who feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, doth not bind Christians, nor ought the civil precepts thereof of necessity to be received in any commonwealth; yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral.

(7) *Of Original or Birth Sin*

Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil and that continually.

(8) *Of Free Will*

The condition of man after the fall of Adam is such that he cannot turn and prepare himself by his own natural strength and works to faith and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will. and working with us, when we have that good will.

(9) *Of the Justification of Man*

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings; wherefore, that we are justified by faith only, is a most wholesome doctrine. and very full of comfort.

(10) *Of Good Works*

Although good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, insomuch that by them a lively faith may be as evidently known, as a tree discerned by its fruit.

(11) *Of Works of Supererogation*

Voluntary works, besides, over and above God's commandments, which they call works of supererogation, cannot be taught without arrogancy and impiety. For by them men do declare, That they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required; whereas Christ saith plainly, When ye have done all that is commanded you, say, We are unprofitable servants.

(12) *Of Sin after Justification*

Not every sin, willingly committed after justification, is the sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after justification; after we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God rise again, and amend our lives. And therefore they are to be condemned who say they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

(13) *Of the Church*

The visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

(14) *Of Purgatory*

The Romish doctrine concerning purgatory, pardons, worshiping, and adoration, as well of images as of relics, and also invocation of saints, is a fond thing vainly invented, and grounded upon no warrant of Scripture, but repugnant to the word of God.

(15) *Of Speaking in the Congregation in Such a Tongue as the People Understand*

It is a thing plainly repugnant to the word of God, and the custom of the Primitive Church, to have public prayer in the Church, or to minister the sacraments in a tongue not understood by the people.

(16) *Of the Sacraments*

Sacraments ordained of Christ are not only badges or tokens of Christian men's profession; but rather they are certain signs of grace, and God's good will toward us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

There are two sacraments ordained of Christ our Lord in the Gospel; that is to say, Baptism and the Supper of the Lord.

Those five commonly called sacraments; that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have partly grown out of the corrupt following of the apostles, and partly are states of life allowed in the Scriptures, but yet have not the like nature of Baptism and the Lord's Supper, because they have not any visible sign or ceremony ordained of God.

The sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation; but they that receive them unworthily, purchase to themselves condemnation, as St. Paul saith.

(17) *Of Baptism*

Baptism is not only a sign of profession, and mark of difference, whereby Christians are distinguished from others that are not baptized; but it is also a sign of regeneration, or the new birth. The baptism of young children is to be retained in the Church.

(18) *Of the Lord's Supper*

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death: insomuch, that to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation, or the change of the substance of bread and wine in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the Supper, only after a heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten in the Supper is faith.

The sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshiped.

(19) *Of Both Kinds*

The cup of the Lord is not to be denied to the lay people; for both the parts of the Lord's Supper, by Christ's ordinance and commandment, ought to be administered to all Christians alike.

(20) *Of the One Oblation of Christ Finished upon the Cross*

The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and

actual; and there is none other satisfaction for sin but that alone. Wherefore, the sacrifice of masses, in the which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable, and dangerous deceit.

(21) *Of the Marriage of Ministers*

The ministers of Christ are not commanded by God's law either to vow the estate of single life, or to abstain from marriage; therefore it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to godliness.

(22) *Of the Rites and Ceremonies of Churches*

It is not necessary that rites and ceremonies should in all places be the same, or exactly alike; for they have been always different, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the Church to which he belongs, which are not repugnant to the word of God, and are ordained and approved by common authority, ought to be rebuked openly, that others may fear to do the like, as one that offendeth against the common order of the Church, and woundeth the consciences of weak brethren.

Every particular Church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification.

(23) *Of the Rulers of the United States of America*

The President, the Congress, the general assemblies, the governors, and the councils of State, *as the delegates of the people*, are the rulers of the United States of America, according to the division of power made to them by the Constitution of the United States, and by the constitutions of their respective States. And the said States are a sovereign and independent nation, and ought not to be subject to any foreign jurisdiction.

(24) *Of Christian Men's Goods*

The riches and goods of Christians are not common as touching the right, title, and possession of the same, as some do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor according to his ability.

(25) *Of a Christian Man's Oath*

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ and James his apostle, so we judge that the Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment, and truth.

B. THE APOSTLES' CREED

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; the third day he rose again from the dead, he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic Church;* the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

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*The one universal Church of Church.

C. THE GENERAL RULES OF THE UNITED SOCIETIES

There is only one condition previously required of those who desire admission into these societies, a "desire to flee from the wrath to come, and to be saved from their sins." But wherever this is really fixed in the soul, it will be shown by its fruits.

It is therefore expected of all who continue therein that they should continue to evidence their desire of salvation.

First, By doing no harm, by avoiding evil of every kind, especially that which is most generally practiced: such as,

The taking of the name of God in vain;

The profaning the day of the Lord, either by doing ordinary work therein, or by buying or selling;

Drunkenness, or drinking spirituous liquors unless in cases of necessity;

***Fighting*, quarreling, brawling; brother *going to* law with brother; returning evil for evil, or railing for railing; the *using many words* in buying or selling;**

The *buying or selling goods that have not paid the duty;*

The *giving or taking things on usury, i. e.*, unlawful interest;

***Uncharitable* or *unprofitable* conversation, particularly speaking evil of magistrates or ministers;**

Doing to others as we would not they should do unto us;

Doing what we know is not for the glory of God: as,

The *putting on of gold and costly apparel;*

The *taking such diversions* as cannot be used in the name of the Lord Jesus;

The *singing* those *songs*, or *reading* those *books*, which do not tend to the knowledge or love of God;

Softness or needless self-indulgence;

Laying up treasures upon earth;

Borrowing without a probability of paying, or taking up goods without a probability of paying for them.

It is expected of all who continue in these societies that they should continue to evidence their desire of salvation.

Secondly, By doing good, by being in every kind merciful after their power, as they have opportunity, doing good of every possible sort, and, as far as possible, to all men;

To their bodies, of the ability which God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick or in prison;

To their souls, by instructing, reproving, or exhorting all we have any intercourse with; trampling under foot that enthusiastic doctrine that "we are not to do good unless *our hearts be free to it.*"

By doing good, especially to them that are of the household of faith, or groaning so to be; employing them preferably to others, buying one of another, helping each other in business; and so much the more because the world will love its own, and them *only*.

By all possible *diligence and frugality*, that the gospel be not blamed.

By running with patience the race which is set before them, *denying themselves, and taking up their cross daily;* submitting to bear the reproach of Christ, to be as the filth and offscouring of the world; and looking that men should say *all manner of evil of them falsely for the Lord's sake*.

It is expected of all who desire to continue in these societies that they should continue to evidence their desire of salvation.

Thirdly, By attending upon all the ordinances of God: such are,

The public worship of God;

The ministry of the word, either read or expounded;

The Supper of the Lord;

Family and private prayer;

Searching the Scriptures; and
Fasting or abstinence.

These are the General Rules of our societies; all of which we are taught of God to observe, even in his written word, which is the only rule, and the sufficient rule, both of our faith and practice. *And all these we know his Spirit writes on truly awakened hearts.* If there be any among us who observe them not, who habitually break any of them, let it be known unto them who watch over that soul, as they who must give an account. We will admonish him of the error of his ways; we will bear with him for a season; but if then he repent not, he hath no more place among us; we have delivered our own souls.

D. AS ILLUMINATING EXPOSITIONS OF THESE SCRIPTURES AND SYMBOLS OF DOCTRINES

The forty-four sermons of Rev. John Wesley, published by him prior to the year 1765, and his Notes on the New Testament.

ART. II. MEMBERSHIP IN THE CHURCH

The conditions of membership in the Church are:

1. An expressed desire on the part of each person to flee from the wrath to come and to be saved from his sins.
2. To ratify and confirm the promise and vow of repentance toward God, faith in our Lord and Saviour Jesus Christ, obedience to God's Holy will and Commandments, and acceptance of the Apostles' Creed, as contained in the Baptismal Covenant.
3. To be subject to the Discipline of the Church, attend upon its Ordinances, and support its Institutions.

ART. III. COMPOSITION AND POWERS OF PASTORAL CHARGES AND CONFERENCES

PASTORAL CHARGES

Section 1. Pastoral Charges shall consist of the members of the Church organized into one or more Societies.

CHURCH CONFERENCES

Sec. 2. There shall be organized in each Society a Church Conference composed of all its members, with such powers as the General Conference shall provide.

QUARTERLY CONFERENCES

Sec. 3. There shall be organized in each Pastoral Charge a Quarterly Conference, composed of such persons and invested with such powers as the General Conference shall provide.

DISTRICT CONFERENCES

Sec. 4. Each Presiding Elder's District shall have a District Conference composed of such persons and with such powers as the General Conference shall provide, which provisions shall be uniform throughout the Church.

ANNUAL CONFERENCES

Sec. 5. There shall be Annual Conferences, whose membership and territorial boundaries shall be determined by the General Conference. Each Conference shall be composed of all traveling preachers in full connection with it, together with lay members from each Presiding Elder's District, whose number and qualifications shall be determined by the General Conference. It shall be the duty of all members of an Annual

Conference to attend its sessions. The lay members shall participate in all the business of the Annual Conference, except such as involves ministerial character.

A Bishop shall preside in the Annual Conference, ordain Deacons and Elders elect, and fix the appointments of the preachers. He shall decide all questions of law properly submitted to him, subject to an appeal by the Conference. In the absence of a Bishop, the Annual Conference shall elect by ballot and without debate a President from among the traveling Elders, and he shall discharge all the duties of a Bishop except that of ordination.

THE GENERAL CONFERENCE

(1) *How Composed*

Sec. 6. The General Conference shall be composed of ministerial and lay delegates of equal numbers to be chosen as hereinafter provided.

(2) *Membership*

(*a*) The General Conference shall be composed of an equal number of clerical and lay members from each Annual Conference, fixed by the General Conference subject to Restrictive Rule number two; but a fraction of not less than two-thirds of the number fixed as the basis of representation shall entitle an Annual Conference to an additional clerical and an additional lay delegate. No Annual Conference shall be denied the privilege of two delegates, one clerical and one lay.

Of these lay members, one may be a local preacher.

(*b*) The clerical representatives shall be elected by the clerical members of the Annual Conference; provided that such representatives shall have been traveling preachers at least four years, next preceding their election, counting from admission on trial, and are in full connection with an Annual Conference when elected and also at the time of holding the General Conference.

(*c*) The lay representatives shall be elected by the lay members of the Annual Conference; provided that such representatives be twenty-five years of age, and shall have been continuously members of our Church for at least six calendar years next preceding the time of their election, and also at the time of holding the General Conference.

(*d*) Each Annual Conference shall elect reserve delegates, but the number shall not exceed the number of its delegates.

(*e*) No member of an Annual Conference shall be counted twice in the basis for the election of delegates to the General Conference, nor vote in such election where he is not counted, nor vote in more than one Annual Conference in the same year on a constitutional question.

(*f*) All delegates and reserve delegates to the General Conference shall be elected by ballot, a majority vote being necessary to elect.

(3) *Credentials*

Certificates of election, signed by the President and Secretary of the Annual Conference, shall be furnished each delegate elected to the General Conference and to each reserve delegate, and duplicate certificates shall be addressed to the "Secretary" of the ensuing General Conference. These certificates shall be given immediately after the adjournment of the Annual Conference.

(4) *Sessions*

(*a*) The General Conference shall meet in the month of April or May once in four years from the year 1846, in such place as shall be fixed from time to time by the General Conference.

(*b*) If they deem it necessary, two-thirds of the Bishops or a majority of the Annual Conferences shall have authority to call a General Conference at any time; provided that when the General Conference shall have expressed a desire for a special session then a majority of the Bishops shall have power to call a special session.

(*c*) When a General Conference is called it shall be constituted of the delegates elected to the preceding General Conference, except when an Annual Conference shall prefer to have a new election. The place of holding a called session of the General Conference shall be fixed by the authority of the preceding General Conference.

(*d*) The Bishops shall have authority when they deem it necessary to change the place selected for the meeting of the General Conference.

(5) *Quorum*

A majority of all the representatives of the Annual Conferences is required to make a quorum for the transaction of business by the General Conference.

(6) *Presiding Officers*

(*a*) The General Conference shall elect by ballot from among the traveling Elders as many General Superintendents as it may deem necessary.

(*b*) The General Superintendents shall preside in the General Conference in such order as they may determine; but if no General Superintendent be present, the General Conference shall elect by ballot one of its members to preside *pro tempore.*

(7) *Voting*

The clerical and lay members shall deliberate in one body; but upon a call of one-fifth of the members of the Conference the clerical and lay members shall vote separately, and in that case no measure shall be passed without the concurrence of a majority of each class of representatives; provided the vote by classes shall not apply to proposed amendments to the constitution.

ART IV. RESTRICTIVE RULES

The General Conference shall have full power to make rules and regulations for our Church subject to this constitution, under the following limitations and restrictions, viz.:

1. The General Conference shall not revoke, alter, or change our Articles of Religion, or establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine.

2. They shall not allow of more than one representative for every eighteen members of the Annual Conference, nor allow of a less number than one for every sixty; provided, nevertheless, that when there shall be in any Annual Conference a fraction of two-thirds the number which shall be fixed for the ratio of representation, such Annual Conference shall be entitled to an additional delegate for such fraction; and provided, also, that no Conference shall be denied the privilege of two delegates, one clerical and one lay.

3. They shall not change or alter any part or rule of our government so as to do away episcopacy or destroy the plan of our itinerant general superintendency.

4. They shall not revoke or change the General Rules of the United Societies.

5. They shall not do away the privileges of our ministers or preachers of trial by a committee and of an appeal; neither shall they do away the privileges of our members of trial before the Church, or by a committee, and of an appeal.

6. They shall not appropriate the produce of the Publishing House to any purpose other than for the benefit of the traveling, supernumerary, superannuated, and worn-out preachers, their wives, widows, and children.

ART. V. THE JUDICIAL COUNCIL

Section 1. There is hereby established a Judicial Council to be composed of nine members, three Bishops, three traveling Elders, and three lay members. The College of Bishops shall nominate by a two-thirds vote, of the effective bishops, nine bishops, nine traveling elders, and nine lay members of the Church, and from such nominees the General Conference by ballot shall elect the members of each class; and from the remaining nominees the General Conference shall elect by separate ballot three alternates for each class. These alternates shall be eligible to fill any vacancy occurring from any cause in the membership of the Council for the remainder of the term of the member whom he may have succeeded, and in case a vacancy occurs it shall be the duty of the president and secretary to notify the first elected alternate in his class as Bishop, Elder, or lay member.

Ses. 2. The term of office shall be twelve years, and until their successors are elected and qualified. At the first election, the member of each class receiving the highest vote shall serve for twelve years, the one receiving the next highest vote for eight years, and the one receiving the next highest vote for four years. Thereafter all elections shall be for a term of twelve years. The election of successors to the members of the Council shall be on nomination by two-thirds vote of the Bishops of three times the number in each class to be chosen.

Sec. 3. The members shall not be eligible to hold any connectional position, except that of Bishop, nor serve upon any General Conference Board during their tenure. No member shall sit in any case in which he has any personal or official interest or will be personally affected otherwise than as a member of the Church generally.

Sec. 4. The Council shall have power to determine upon appeal whether any act of the General Conference or of an Annual Conference violates the Constitution of the Church; to hear and determine all appeals from a Bishop's decision on questions of law in a District or an Annual Conference; to hear and determine the appeal of a traveling preacher; and to hear and determine all other questions involved in appeals from any Connectional Board of the Church; and it shall have such other jurisdiction as may be conferred on it by the General Conference. It shall have no jurisdiction of an appeal by a Bishop involving his character or the efficiency of his administration. In such cases he shall be allowed an appeal direct to the General Conference. No appeal from any board or body shall be entertained unless it be taken by one-third of the body from which the appeal comes, or by one-third of the College of Bishops. No appeal from the ruling of the President of any Conference shall have the effect of setting aside or annulling anything done under the ruling appealed from, but the law declared on the appeal shall thereafter prevail.

(*a*) The Council shall have power to arrest any act of a Connectional Board or body which is contrary to the law of the Church when such action is brought before it on appeal by one-third of the members of such board or body, or upon complaint of a majority of the College of Bishops present at a regular or called session.

(*b*) The decisions of the Council shall be final except as otherwise provided.

(*c*) The Council shall have free access to all records of any Conference or any Connectional Board or body, and may send for any papers, documents, or records which in its judgment may pertain to any matter pending before it.

Sec. 5. The Council shall organize at the close of each regular General Conference and shall elect by ballot from its members a president and secretary. The secretary shall keep a record of all proceedings and shall publish all decisions.

Sec. 6. The Council shall meet at the same time and place as the General Conference and shall continue in session until the adjournment of that Conference. It may also meet at such other times and places as it may deem necessary, provided it shall meet at least once each year.

Sec. 7. Two-thirds of the members of the Council shall constitute a quorum. A majority vote of the entire Council shall be necessary to decide appeals and all other matters before it.

Sec. 8. The Council shall provide rules and regulations for its government and procedure where needed.

Sec. 9. The General Conference shall have power to remove members from office.

Sec. 10. The General Conference shall have power to review the decisions of the Council on all constitutional questions; provided that no decision of the Council shall be reversed, except by a vote of two-thirds of the General Conference, present and voting, and two-thirds of all the members of the several Annual Conferences, present and voting, in regular sessions held after that General Conference, and within the quadrennium.

Sec. 11. Each Bishop shall report his decisions of law in District and Annual Conferences to the Council, which shall affirm or reverse the same.

Sec. 12. The judicial functions of the Bishops and of the Committee of Appeals shall continue as at present until this Constitution is adopted and the Judicial Council elected and organized, whereupon such functions shall cease. All business remaining before the Committee of Appeals undetermined shall be transferred to and be decided by the Council.

ART. VI. AMENDMENTS

The recommendations of two-thirds of all the members of the several Annual Conferences, present and voting, shall suffice to authorize the next ensuing General Conference, by a two-thirds vote, of those present and voting, to alter or amend any of the provisions of this constitution; and also, whenever such alteration shall have been first recommended by a General Conference, by a two-thirds vote of those present and voting, as soon as two-thirds of all the members of the several Annual Conferences present and voting shall have concurred therein; provided that such concurrence shall have taken place previous to the meeting of the next ensuing General Conference, such alteration shall take effect when the result is announced by the College of Bishops; excepting the first Restrictive Rule, which may be altered only on the joint recommendation of all the Annual Conferences by a majority of two-thirds of the General Conference succeeding.

REPORT OF THE COMMISSION ON TEMPERANCE AND SOCIAL SERVICE

Dear Fathers and Brethren: The Discipline provides that the Commission on Temperance and Social Service shall "formulate the program of social service to be presented, together with a report of the proceedings and work, to the next General Conference." In accordance with this requirement your Commission presents the following report:

The Commission appointed by the last General Conference organized by the election of James Cannon, Jr., as Chairman, John H. Light, Secretary, and also constituted an Executive Committee consisting of John H. Light, Morris Sheppard, F. S. Parker, J. W. Shackford, and James Cannon, Jr.

In January, 1925, Dr. John H. Light was suddenly called from the midst of his labors to the Church triumphant. This loss has been greatly felt by every member of the Commission, for no member was rendering more valuable service than he. Dr. W. A. Lambeth, of Washington, was elected to fill the vacancy.

The General Conference laid an assessment of $12,000 upon the Church at large to be used by the Commission for the "more thorough instruction of our people and the direction and development of their activities in the field of temperance and social service." It was estimated that between $6,500 and $7,000 would be realized annually from the assessment. The Commission discussed very fully the best possible methods to be used in carrying on its work. It was decided that it would not be possible to employ a full-time secretary, pay office rent, stenographic help, and have sufficient money left to enable the Secretary to do effective field work either in person or by the circulation of literature. It was decided (1) to open an office in Washington City with part-time stenographic service and with such arrangements as would enable the Commission to have any special or emergency work done; (2) to hold a conference at Lake Junaluska every summer, extending over eight days, at which conference there would be discussions of the relations of the Church to the society of which it is a part, such as the Church and the Family, the Church and Industry, the Church and Crime, the Church and Recreation, the Church and Social Reform, and the Church and International Relations. Leaders of thought on these various phases of social problems were invited to speak and conduct round-table discussions, traveling expenses, and moderate honorarium being paid for such services. The Commission invited the chairmen and secretaries of the various Annual Conference Boards of Temperance and Social Service, representatives of Sunday schools, Epworth Leagues, Missions, Lay Activities, and social service workers of the Woman's Missionary Societies to attend these conferences as the guests of the Commission, with the understanding that the Commission would not be responsible for traveling expenses, but only for entertainment while at Lake Junaluska. This method was carried out in 1922, 1923, and 1925 at Lake Junaluska and in 1924 and 1925 at Mount Sequoyah.

The average attendance upon these conferences has been 200 invited guests, with as many more attending from the assembly grounds. These conferences were intensely practical and stimulating; and while they were free from radicalism, they did appeal for a full recognition of the great responsibility resting upon the Church to leaven the entire social order, not merely by theoretical teaching and preaching, but by carefully wrought out methods of social activity which would ever bear in mind our Lord's searching question, "Why call ye me Lord, Lord, and do not the things which I say?" and the apostolic injunction, "Be ye doers of the word, and not hearers only."

The Commission is satisfied that these Conferences resulted in much profit to those who attended, who, in their turn, became "fellow helpers to the truth" in their home Conferences. The findings of the conferences, wrought out carefully and published in the secular and religious press, were valuable contributions toward the establishment and maintenance of higher social standards among our people.

The Commission desired to hold a series of fifty conferences in the leading cities of our section of the country, each of about two days' duration, which would doubtless have been exceedingly helpful; but, while the traveling expenses might not have been too great, it was not possible to secure suitable leaders for such conferences without the expenditure of a great deal of money, more than the Commission had at its disposal.

In addition to the work of the regular summer conferences the Commission has acted in a certain sense as the executive arm of the Advisory Committee on Near East Relief. That committee had no funds at its disposal, and whatever work it has done has been done through the office of the Commission on Temperance and Social Service. A considerable amount of literature has been sent out concerning conditions in the Near East. The Chairman of the Commission has made addresses in a number of cities and towns, has made three trips to the Near East, and attended conferences on Near East Relief in Constantinople, Athens, Geneva, Stockholm, Paris, and London. The Near East Relief work is one of the most outstanding examples of caring for the "fatherless and widows in their affliction" in the entire history of the Church. The results have been gratifying beyond any ordinary expectation.

The Commission has coöperated as far as possible with the Commission on Race Relations with headquarters at Atlanta. The attitude of that Commission has been so sane and constructive and so in accordance with the highest Southern ideals that your Commission has given to it all the moral support possible. It has not been asked to give financial support, and it could not have done so had it been asked.

Our Church is one of the constituent bodies of the Federal Council of the Churches of Christ in America. The Commission has collaborated as far as possible with the Commission on Social Service of the Federal Council. Some of the officers of the Federal Council have been quite helpful in the summer conferences. Your Committee coöperated with the Federal Council Commission on International Justice and Good Will and with the World Alliance for Promoting International Friendship through the Churches. The Chairman of the Commission has attended the meetings of the World Alliance at Copenhagen, Stockholm, Interlaken, Philadelphia, Detroit, and other places, and has represented the Commission at those meetings as far as possible, but without expense to the Commission.

Following the International Missionary Conference in Washington, in the winter of 1925, there was a meeting of a number of representatives of commissions of various Churches to consider the question of world peace. As a result of this meeting a committee was appointed which finally issued the call for a Church Study Conference on World Peace, which conference was held in Washington, December 1–3, 1925. Your Commission appointed delegates to this conference and made a small appropriation to help to meet the incidental expenses of the same. That conference was attended by about two hundred representatives of various Church bodies, and the findings, while discriminating, were unusually clear-cut and suggestive. The conference issued a message which has been generally recognized as one of the finest deliverances which has been made on world peace.

The Commission, while it has endeavored to strike a clear note on all the applications of the gospel of Jesus to the entire social order, has, somewhat through force of circumstances, majored on the question of prohibition and law enforcement. The Washington office has kept in close touch with every development of the prohibition situation, not only in the halls of Congress, but on the public platform and in the press. Statements have been prepared not only for our Church press, but for leading secular journals also. The findings of our summer conferences have been communicated orally and by letter to Governors, Congressmen, and State legislatures so that the attitude of the Christian citizenship of our Church might be clearly recognized.

A most bitter, determined, and spectacular attack upon the prohibition law was staged during the month of April in Washington. Congressmen and Senators who not only never had favored national prohibition, but fought its adoption as the law of the land, declared themselves as greatly alarmed at the awful results which had followed the prohibition of the legal sale of intoxicating liquors; and although they had never been conspicuous as the protectors of the youth of the nation in the old saloon days, they now rushed to save them from the horrors of the illegal sale.

These new advocates of temperance and sobriety offered as the unfailing remedy for the terrible conditions they depicted the reëstablishment of the legal sale of beer and wine, apparently assuming that the people of the United States had forgotten that 90 per cent of the intoxicants sold in the old days was beer and wine with the consequent percentage of drunkenness following therefrom. The leaders of the "dry" forces of the country saw no real reason to hold a hearing on such a proposition, but did not resist it, and after it had been ordered by the Judiciary Committee of the Senate it was decided to pick up the gauntlet and fight the question out, with the people of the nation as the umpire. Your own Commission realized that it was important to represent as fully as possible the sentiment of our own great Church on this vital, social question. The Commission requested the Chairman to attend the hearing and to present the attitude of our Church in order that the sentiment of the Church might be as accurately set forth as possible, and the Chairman of the Commission prepared a questionnaire, a copy of which was sent to every minister and every lay leader of the Church. While the time was limited in which to issue the questionnaire and get replies properly tabulated, the result is the most gratifying the Chairman has ever seen in his long experience in temperance work. Approximately ten thousand answers were received to the questionnaires and they were still coming into Washington on Monday, May 3. Not only were these thousands of answers received, but hundreds of telegrams from congregations, preachers' meetings, and District Conferences came rolling into our office; and, what was of equal importance, thousands of letters and telegrams came directly to Senators from their constituents. The Chairman of your Commission, surrounded by these piles of letters and telegrams, never spoke with more confidence that he was representing the aroused sentiment and the positive convictions of our great Church. The value of this testimony was so evident that Senator Sheppard requested that the statement of our Commission be printed in the proceedings of the Senate, and it was done, and can now be distributed through the mails at a cost of less than $5 per thousand. The testimony against the present prohibition law and in favor of beer and wine came almost entirely from the States of Maryland, Pennsylvania, New Jersey, and New York, with some support from Boston and Chicago. The testimony in favor of the present prohibition law and against beer and wine came from every section of the country, not only from the South and the West, the Middle West and Northern New England, but from Chicago, Boston, and even Pennsylvania and New York. When the Salvation Army reported that whereas fifty per cent of the cases helped by the Army in the old days came from intoxication, and that now barely one per cent came from that cause, even the wettest "wet" could not invent a hypothetical question to overcome such an amazing, outstanding fact. Before the hearing was over the defeat of the "wets" turned into a rout, and it is now only a certainty that the Senate committee will report favorable legislation to strengthen the Volstead Act. The great lesson of the hearing was that while people rejected with indignation the very idea of the return of the old beer saloon days, yet there has been shown the need for continued preaching and teaching of the evils of alchoholism and the disintegrating effect of lawlessness, just as we must continue to teach and preach against all forms of evil and sin.

Your Commission has endeavored to coöperate in the closest possible way throughout the quadrennium with the Anti-Saloon League of Amer-

ica, the Woman's Christian Temperance Union, and the World League against Alcoholism. Organized as they are, not only in every State of the United States, but in nearly every civilized country, these great organizations have received and deserve to receive the support of those who recognize the need of efficient, united, world-wide effort to restrain to the utmost the evils of strong drink.

The Chairman of your Commission, with very little expense to it, has attended International Conferences against Alcoholism in Copenhagen, Stockholm, Toronto, and Geneva and meetings of various kinds in Norway, Sweden, Finland, Esthonia, Latvia, Denmark, Holland, Belgium, Germany, Austria, France, England, Scotland, Ireland, Cuba, and Mexico. In all these countries the important fact has been emphasized that the Christian citizenship of our great Church has recognized its responsibility and therefore its duty to practice individual self-denial for the good of society and to apply that principle to outlaw the saloon by legislative enactment.

The report of the treasurers, Lamar & Barton, is presented along with this report of the Commission. It indicates that the Commission has carried on its work for the four years of the quadrennium from the receipts of only three years of the assessment and has a balance in the treasury of about $1,750 with which to carry on its work until collections come in from the fall Conferences. So much for the operations of the Commission during the past four years. JAMES CANNON, JR., *Chairman*.

VII. ADDRESSES OF FRATERNAL DELEGATES

ADDRESS OF DR. GEORGE W. KERBY, OF THE UNITED CHURCH OF CANADA

A GENERATION has come and gone since those days in the morning of our ministry, when we crossed the Mason and Dixon line and first set foot in this wonderland of song and story. We pitched our tent in the beautiful valley

"Where the waves of the Tennessee
Flow under the mistletoe hanging free;
Where orange, fig, and trumpet vine
Their odors mix with eglantine;
Where snobbery ends, and true worth reigns—
Down where the South begins."

And then, sir, we made our way in the gray dawn of the morning up to the very top of yon historic mount, where with clarified vision and a widening horizon, we sang "The world must be conquered for Christ," and pledged anew our life and love to Him who went to the cross for us.

Encamped in the valley, and in sight of the graves of the nation's heroes, there was a mighty army of the young Crusaders of the Cross; and with them the seraphic Galloway, the great-souled Hoss, the keen and far-sighted Hendrix, and those knights of the new chivalry—Steel, Du Bose, John R. Pepper, and a score of others.

Then, too, they were there from the sister Church in the North; and among them the beloved McCabe, Warren of scientific renown, Joyce of administrative force and power, and Berry, the Boanerges of them all.

From the land also of the "far horizons," the land of the maple and the pine, came John Potts, a bishop in all but name, and the stalwart Crews, captain of the Canadian contingent, and his lieutenants, Bonds and Burns and Courtice.

These men were leaders all of the mighty host assembled, and prophets of the new era. What wonder, if during those days of exaltation, was visualized another scene—

"From the North where the lakes are like mirrors unrolled
And the autumn woods frame them in purple and gold,
From the West where the rivers in majesty run
And the great highlands catch the last kiss of the sun,
And from the South where the beautiful summer is born
And the East where the Gentiles saw Bethlehem's morn,
They come in the name of the nation and God
To crush the last viper from liberty's sod."

A vision not yet fulfilled, but—

"Beyond the present sin and shame,
Wrong's bitter, cruel, scorching blight,
We see the beckoning vision flame
The blessed kingdom of the right."

Victor Hugo once said that the battle of Waterloo had changed the frontiers of the universe. If this be true, then the Great War has changed not only the frontiers, but has shifted the very center of the universe itself. Change, upheaval, revolution, and reconstruction are everywhere going on. The world is off its track and out of its orbit, and we have not yet learned the art of living together in freedom, in justice, and fraternal righteousness. The mountains are touched with the splendor of the New Day, but dark shadows linger in the valleys—shadows of ignorance, of racial rancor, and religious superstition. We are at one of the great turning points of history. Will it be a new Dark Ages, or will it be the springtime of a new Renaissance? These are questions which are being asked.

The titanic forces of the last ten years have precipitated a plastic condition of world life. This condition cannot continue—it will soon settle. Will it settle back again into the old molds of militarism, the war-breeding balance of power, the hatreds, the prejudice, the bitterness? Or will it respond to these higher ideals of brotherhood that are interpreted for us in the life, teaching, and spirit of Jesus, the Carpenter of Nazareth?

Leaders of religious thought of to-day are telling us that the next fifteen years will be the most difficult ones the Christian religion has yet had to encounter. They will be mainly so because the implications of the gospel of Jesus are known and understood to-day as never before. These are great challenging years for all men and women who have any intellectual or spiritual adventure in their souls.

Civilization has broken through the hard crust of the customs of the ages and has struck out upon the open road. We are walking out of the shadows of the old, we are passing through the gates of the new, and it doth not yet appear what we shall be. The job of adjusting ourselves to the new situation is vital to every phase and form of progress, whether it be industrial, political, educational, or religious.

"The Spirit that moved upon the deep
Is moving in the minds of men;
The nations feel it in their sleep—
A change has touched their dreams again."

Old methods have had their day, old lines are broken down, old plans are inadequate, old party shibboleths, in politics and religion no longer find the response they formerly did in the hearts of the people. The time has come for some new vision. Each generation must make its own visions and dream its own dreams. There are people in all our Churches who have not had a new spiritual vision for forty years!

We need a new vision of God. The only foundation for a new world is a new acknowledgment and a new apprehension of God. We are suffering from a paganized conception of Deity and a religious terminology which has lost its meaning to the modern mind. There is no healing for the nations in the thought of an angry and revengeful God. There is no inspiration for our common life in a God who is pleased with burnt offerings and bloody sacrifices. There is no secret joy in the thought of a God who is remote and removed. We need a Christlike conception of God—"he that hath seen me hath seen the Father."

Then we need a new vision of man, a new vision of human relations, a new interpretation of religion, religion interpreted in terms of everyday human life. A new conception of patriotism is needed, a sovereign, world-minded patriotism, new social alignments are needed, and new forms of coöperation. "New occasions teach new duties."

Amid shifting scenes, changing forms, crumbling dynasties and world confusion, disorder, and chaos—a new star appears in the constellation of the nations! Canada is no longer one of the colonies of the British Empire, Canada is one of the nations of the great British commonwealth. A change in status from a dependent colony to a free, self-governing, and self-determining nation has not only increased the prestige of Canada; it has also extended her obligations and responsibilities, and

"If the empire needs us,
She'll require no chains to lead us,
For we are empire's children,
But Canadians over all."

The Canadian people are a peculiar people. They have a history, a romance, and traditions that ought to be better known and understood than they are. The Canadians themselves are slow to appreciate the historical background of their national existence. Henry van Dyke, the American Ambassador to Holland during the war, said that he used to like to get over to London as often as he could, to see "those Canadian soldier boys." Said he: "You can always see them, you can always know them, you can always tell them—but you cannot tell them much." Yes, these Canadian soldier boys in the fight for democracy, pitted against the picked fighting men of the world, were found to be the peers of any or all of them, for that matter. They went out from the farm and the store and the bank and the factory and the pulpit and the pew. They went up against the mustering battalion of despotism, and by their sheer audacity they flung their glory against the imagination of the world and blazed out a new trail for Canada among the nations.

And yet the world our boys died to save, and the world your boys died to save, is not saved yet. There are still "wars and rumors of wars." Can it be that we failed because we did not have the courage to put the principles of Jesus into practice? Can it be that we tried to make a good world without the fear of a good God? We do not need to belittle the achievements of the past, by which the nations were saved in a great crisis—but we are facing a new world. Surely there is a better way of settling international disputes than by recourse to murderous weapons?

We must make the way of Jesus, the way of peace and good will. We must create a new atmosphere and understanding in all international relations.

Those who profess to read the signs of the times tell us that the storm center for the next one hundred years will be the Pacific. They say that the Atlantic has shot its bolt, but that out yonder on the Pacific the old and the new, the East and the West, are meeting face to face, and heart to heart, and hand to hand as never before. It will be a conflict, not of brute force or physical power, or garments rolled in blood. It will not be a measuring of steel dreadnaught against steel dreadnaught, or aërolpane against aëroplane—but it will be ideas against ideas, character against character, citizenship against citizenship, and civilization against civilization.

The weapons of this warfare will not be carnal, but spiritual. We shall win, not by might nor by power, but by new spirit of life, by the power and passion of love; by love that drives selfishness and greed and injustice out of trade, out of labor, out of politics, out of business, and out of all international relations; and who shall say but what Canada, a young nation, free from the jealousies and prejudices of the older nations of the world; Canada that has overcome the barriers of race, religion, and geography; Canada that has lived in good will alongside of a sister nation for one hundred years without any frowning guns to keep the peace; Canada that is leading the world to-day in a great religious movement—who shall say but what Canada may not gather up the best out of all the nations and give to the world a new international ideal of brotherhood and good will? And following the star of destiny, give to the world a new international ideal and bring about the creation of a world state of brotherhood and good will?

To-night I bring you a message from Canada, a message from a "fine, proud people to a people proud and free." For twenty-three years we have lived "out where the West begins," "out where the world is in the making." Out where LaSalle and LaVerendrye and Samuel Hearne and Mackenzie and Rundle and Evans and LaCombe and Robertson and the MacDougalls, men who by canoe and dog train and snowshoe and dugout helped to roll back the misty map of the unknown and discover a new dispensation of hope for the peoples of Europe.

Sir, the land of the pioneer and the discoverer has gained a new place in the sun. The land that was desolate has become the garden of the gods. A great and notable thing has come to pass. Canada has staged a new trial; she has launched a new adventure, an adventure made possible by the clear-eyed vision and stout-hearted faith of three Christian bodies, who have pooled their resources and individualities in the United Church of Canada. Three streams of spiritual experience and achievement have come together in one channel.

The United Church is not simply a great organization, it is a new spiritual movement—a movement that brings together the achievements of a wonderful past and the promise of a more wonderful future. It is not a consummation, it is a beginning. It is not an end in itself, it is a means to an end—it is a prophecy as well as a history.

The warming heart, the evangelistic fervor, the human appeal and experience, and the doctrine of the blessed assurance are here. The name "Methodist" disappears, but the soul of Methodism goes marching on.

The independence, the courage, the love of freedom, the daring adventure, the spirit of the men who made the Mayflower is in the movement. The name "Congregational" dies, but that which Congregationalism stood for lives on.

The sovereignty of God, the infinite love and compassion that seeks, pursues, loves, sacrifices, and never rests until it has brought the child home to the Father's house is here. The spirit of the men who formed the Scottish Covenanters is in the Union. The name "Presbyterian" goes out, but the spirit of the Covenanters will never die.

It is only a little over three hundred years since the Protestant Churches came into existence, yet it is split up into more than one hundred and fifty divisions and bodies, each one calling itself Christian. Before a world broken, bruised, and bleeding; before a world sinking and suffering through sin, ignorance, pestilence, famine, and social injustice, a narrow sectarianism, a divided Protestantism, a rigid denominationalism stands condemned and powerless to grapple with the world's needs.

This was the one unanswerable argument to the people of Canada for the union of the Churches. Some one had to break away, some one had to break the spell of things as they were. The Canadian spirit has always moved toward wider and wider unity. The United Church of Canada has grown out of the unions of the past, and it looks forward to other unions to come. Our fathers believed in Canada Union and practiced their belief. There were nineteen unions in Canada prior to the present—nine in the Presbyterian, eight in the Methodist, and two in the Congregational Churches. By the grace of God and the courage of our fathers, we have led the world in Church union from the first. This union is the embodiment of a great ideal. It is an answer to the prayer of our Lord, "that they all may be one."

"We shall not cease from mental fight,
 Nor shall our swords sleep in our hands,
Till we have built Jerusalem
 Within our broad and beauteous land."

The United Church must go forward. It must go all the way—

"On, on to the bounds of the waste,
 On to the city of God."

In the Middle Ages, when the whole of Europe was in conflict, men of good will strove in vain to get what they called "a truce of God," a truce in which the people might comport their differences and live like brothers. We have succeeded in forming such a truce in Canada. The United

Church looks forward to where the perfect unity of the kingdom of God stretches out like a "vision splendid."

It has taken faith and tolerance and patience and daring and courage to bring this about. It always takes courage to accomplish anything of great moment.

It took courage for John Robinson to step out and stand up against the Protestant popery of his day and form an independent organization, the Congregational Church of the New World.

It took courage for John Wesley to break through the long-standing customs and ecclesiastical forms of his time and preach to men in the open fields, in the market place, and at the mouth of the coal pit; and it took courage for the three Churches in Canada to give up their names and put aside their prejudices and get together in a great forward movement for the kingdom of God.

There is a call everywhere for courage, courage not only to step out, but to get together. We must come out of our insular provincialisms and face our problems. Whether we like it or not, as one has said, "the fingers of God are closing in upon us, making of us one common family with a single economic and intellectual life."

We must get together if we are to put a new spirit into the whole relationships of the world. We must get together if we are to control the tide currents of world life that are flowing for the first time across the world. We must get together if we are to reënforce and reëmpower our home Christianity so that it will penetrate human life, and we may go to the people of the other side of the world and say: "This is the Christian Church; it will apply anywhere."

Any approach to the religious problems of the world which conceives these problems in mere geographical terms is outworn. We cannot make Occidental Christians out of Oriental peoples, and we ought not to try. The gospel must take on the form and manner of life of the countries where it is preached. Our missionary frontiers must be social, economic, and political. Jesus must become incarnate in the traditions, habits, and thoughts of each people for itself. The peoples of the world want our Christ, they want the religion of Jesus; but they do not want our institutional Christianity nor our denominational divisions.

Ninety per cent of the students of Tokyo University are agnostics. They have studied their religion and ours. They know that ours is far superior to theirs; but when they look at the way Christianity is lived by many Christian people in the Western world they turn away.

The spirit of Methodism has never been the spirit of a party. Methodism has ever been the friend of all and the enemy of none. From its beginnings, one of its fundamental principles was antisectarianism and a warm catholic spirit. "If thy heart is as my heart, if thou lovest God and all mankind, I ask no more, give me thine hand." Such were the words of the founder of Methodism.

The fraternity of Methodism is not a fraternity of class or clique or blood, but a fraternity of spirit, of fellowship; a fraternity that is not limited by creed or color or race or property or party. There is nothing upon which men differ so hopelessly as a creed, and nothing upon which they so completely agree as character. The fraternal spirit of Methodism was not a new creation. It was a new manifestation, a new channel through which the love and brotherhood of Jesus might go like an electric current, from hand to hand, and heart to heart, and community to community, and nation to nation.

The foregleams of this spirit, which has had so much to do with the union of the Churches in Canada, first shone out in 1729 from that little room at Lincoln College, Oxford, where the Holy Club was formed.

It was kindled afresh that night at the Aldersgate Street Mission when Wesley's heart was "strangely warmed."

It flamed forth in that wonderful vision when Wesley caught more fully the "Mind of Christ" and took for his slogan: "The world is my parish," and Methodism swept on and out into the tide current of world life and became a universal brotherhood and fellowship.

Inspired by this vision, the first Methodist society on this continent was formed at Savannah, Ga., a society which gave the setting of Methodism for the world.

It was under the spell of this vision and spirit that in 1774 Barbara Heck with her husband, pioneer Methodists in New York City, came over and settled in the wilds of Upper Canada and, putting her brave soul against the rugged possibilities of the future, established Methodism in Canada and North America, and brought millions of people into this brotherhood of love and righteousness.

It was this spirit, through the last one hundred years or more, in the early pioneers, in the circuit riders, in the famous orators and preachers, and in the rank and file of the people; that made the contribution of Methodism to the religious, the social, and intellectual life of Canada one of the most glorious and outstanding events in our nation's history.

It was this spirit, from the days of Ryerson until now, that has furnished an ever-increasing army of men and women, splendidly endowed in mind and heart, doughty champions of a country of free men and women, freely expressing themselves, freely educating themselves, worshiping freely, as they chose, freely hewing out their own destiny, and freely laying deep and strong and broad and well the institutions of the new democracy, the foundation of truth, tolerance, reverence, nationhood, and world-wide citizenship.

But, sirs, the culminating manifestation of this spirit took place on the tenth day of last June in the city of Toronto, when, in the presence of eight thousand souls assembled in holy communion and convocation, the Methodist Church in Canada, with its history, traditions, and romance of pioneer service East and West; with its wealth and variety of spiritual values; with its missionary enterprise and evangelistic fervor; with its sense of social obligation and religious education and training; with its warmth of Christian fellowship and its spirit of brotherhood; with its world view of religion and citizenship; with its spirit of discovery and adventure; with its artisans and poets, educators, public servants, and interpreters of the Spirit without number; with its oldest and largest publishing house in Canada and its annual circulation of more than 25,000,000 periodicals; with its schools and colleges and universities stretching across the land like a chain of light from St. John, Newfoundland, to Vancouver; with its Sunday schools and hospitals and Redemptive Homes; with its thousands of churches and congregations and ministers; with its great body of Christian laymen and laywomen; without reserve and with complete unanimity; reverently, intelligently, and with the heartening thought of all that God has wrought and all the way he has led in the past; with courage and confidence and unswerving faith and with a widening vision of the future, at that final milestone along the triumphant march of its progress through the years, Canadian Methodism placed all on the altar of the United Church of Canada.

And why? Animated by one holy impulse and supreme purpose for a new realism of faith, for a uniting of the old values of the spirit with a new vision of the world, for a fulfilling of the passionate longing for Christian unity, for a deepening sense of religion and a reappraisal of religious experience, for a rediscovery of the inner life and a revival of the mystic element in religion—the search after God—the better to fit us to cope with the bewildering issues of our age and for a synthesizing of all these in the eager, earnest, insistent desire for a better understanding of Jesus, his way, his will, his spirit, his teaching, who alone has in his keeping the secret the world needs to know—that his kingdom may more fully come in Canada, in North America, in the empire, and in the world.

"Sail on, O Union strong and great;
Humanity with all its fears,
With all the hopes of future years,
Is hanging breathless on thy fate.
Sail on, nor fear to breast the sea,
Our hearts, our hopes, are all with thee.
Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears
Are all with thee, are all with thee."

ADDRESS OF DR. W. L. NORTHRIDGE, OF THE METHODIST CHURCH IN IRELAND

It is a great privilege to be the medium of conveying to you the cordial greetings of Irish Methodism. The Irish Methodist Church is one of the smallest of all the branches of Methodism, but in its spirit, history, and fruitfulness it scarcely has a rival in any land. Our people are fervid, devoted, simplehearted, generous, and sacrificial. We have congregations of not more than a dozen members supporting a minister in the out-of-the-way places, because they believe in the value of the Methodist witness. Our Church does what few, if any, other branches of Methodism are doing—it provides for the free training of all its ministers. It can go to young men who have the ministerial gifts and calling, but who have not the means of education, and say to them: "If God has called you, offer yourself, and we will take care of your education and maintenance." The result is that we have been able to keep a supply of strong ministerial candidates when other Churches have had difficulties in meeting their requirements.

Irish Methodists have been great pioneers. Wesley said to those who criticized him for visiting Ireland so frequently: "Have patience with Ireland, it will repay you." That prophecy has been justified in a thousand ways. One hundred years ago last month, Adam Clarke completed his famous commentary. Adam Clarke was converted in an old barn in Ireland through Methodist preaching. If Irish Methodism gave to the world only Adam Clarke and his commentary, then Wesley's words would have been abundantly justified. But it has done immensely more than this for world-wide Methodism. There is no need to remind you that Irish Methodism is the mother of American Methodism. In 1760, or thereabout, came that illustrious band of Irish immigrants, including Philip Embury and Barbara Heck. Embury planted Methodism in New York. The tradition has been that he planted Methodism in America. That, I find, is now challenged, and it is claimed by the people of the South around Maryland that Robert Strawbridge laid the foundation stone of American Methodism. However that question may be settled matters not to us in Ireland, for both Embury and Strawbridge were Irish, and Ireland is your motherland in the faith.

Robert Williams was another gift of early Irish Methodism. He was one of our Irish preachers who sold his horse to pay his debts, came to the boat with a loaf of bread and a bottle of milk, and induced an Irish layman called Ashton to accompany him to America and pay his passage. Williams is known in early American Methodist history as "the first preacher to itinerate, the first to issue a class ticket, the first to write a book, the first to get married, the first to locate, and the first to die." He is best known, however, as the spiritual father of Jesse Lee, whose volume, "The History of Methodism in the United States of America," I am glad to see, has been reprinted. There was another Irishman who had something to do with Jesse Lee. Jesse Lee would never have entered the ministry were it not for the influence of Edward Dromgoole. Edward Dromgoole was converted from Roman Catholicism under the preaching of early Irish Methodists and joined the Baltimore Conference.

If Ireland bulks largely at the beginning of American Methodism, it figures more largely in succeeding years. The Baltimore Conference, in 1857, discovered that in the Eastern States there were at that time 250 Irish preachers, and a couple of weeks ago I learned that there were today more than 1,000 Irish-born preachers in the ministry of the Church to-day. How many are in the ministry of the M. E. Church, South, I would like to know. But Irish Methodists planted the seeds of Methodism not only in United States of America, but in Canada, the West Indian Islands, the Cape of Good Hope, Ceylon, Madras, Australia, Gibraltar.

William Butler, an Irishman, was also the pioneer missionary of the M. E. Church in India and Mexico.

Wesley was surely right when he said: "Have patience with Ireland, it will repay you."

But this is all recorded history, with which anyone can make himself familiar. What I want especially to say is that in these days, when so many think that the days of religious revival are over, we in Ireland have been experiencing one of the greatest revivals that ever came to us or any people. The remarkable thing is that it was not organized into existence. You can never manufacture a genuine religious revival. This revival came, as it were, in the fullness of time. It is accounted for by a certain set of antecedents.

The age preceding it was characterized by a collapse of philosophical materialism. Fifteen years ago there was no more potent force in Ireland than Robert Blatchford. He was the leading champion of materialism. He drove more young people out of the Church into the ranks of infidelity than any man before his day or since. Ten years ago he became silent. Then he broke the silence about four years ago by an article, in the first paragraph of which he said: "All my past arguments have been built up on imperfect understanding of the facts. I used to believe that all was matter, there was no such thing as spirit: to-day I believe all is spirit, there is no such thing as matter." The conversion of Blatchford was significant. It represented the utter collapse of materialism as a philosophy of life. With it passed away atheism and unbelief, so that for the last eight years I have not met a man who has said: "I am an unbeliever."

Then there took place a few years ago in the ranks of the younger ministry a significant movement. It may best be described as a movement back to Christ from the discussion of theology, from the preaching of socialism merely as a remedy for human ills, back to Christ and to early Methodist inspirations. Young ministers met in groups to explore the New Testament experience of God in Christ and seek it for themselves. The result was a new note of certainty in their preaching, a note of conviction born of experience. They were able to translate their doctrine back into their experience and their experience out into the doctrine, and so the old message was proclaimed in a new spirit. They were saying, whether they were conscious of it or not, in every sermon: "Come, all ye, and we will declare unto you what the Lord has done for our souls." The result of the movement was that our best, most cultured young preachers discovered that they had unsuspected gifts of evangelism. They became not only teachers and preachers, but evangelists. They discovered also that there was no inconsistency between the best culture and the warmest evangelism. Finally, in Ireland four and five years ago, we passed through the fires. For a period no life was safe, law and order were at an end, intimidation, arson, and murder were everyday occurrences. Political war soon passed over into a war of religious kind, and Protestants and Roman Catholics were massacring each other daily.

I want here to pay a tribute to our Methodist people. In all the troubles, not one of them has been known to have stained his hand or sullied his character. On the other hand, scores of them suffered the loss of all things for principle's sake. They were driven from their homes, had their property seized, and many of them had their lives taken, rather than be untrue to their conscience.

In those days Protestants of all denominations were drawn together in a new spirit. They suffered together and prayed together. It was in answer to the suffering and prayers of God's people that a movement began that did more for us in Ireland than anything else in recent times. Suddenly the sound of hymn singing on the city streets took the place of the sound of bursting bombs; groups intent on mishcief gave way to groups of open-air worshipers at every street corner; discussion of the previous day's crime gave place to conversations in experimental religion; the mobs governed by passion gave way to orderly processions of new-born souls marching through the city streets on processions of witness. One night I read on the door of a saloon: "This saloon is closed forever, for the owner has become converted." On a bridge over which I had to pass on all-fours on my way home from church one Sunday night to escape the passing bullets, I stood a week later with a large group of men who were mainly exgunmen. They were singing "What a wonderful change in our lives has been wrought since Jesus came into our hearts." As I listened, I was conscious as never before that in our midst had been wrought one of the most amazing miracles of modern times.

Tested by its results, three facts bear testimony to the genuineness of this awakening.

First, it helped to bring to us in Ireland, more than the political settlement did, the peace that the country has enjoyed for two and one-half years. Irish troubles have not been due to any pugnacity that characterizes Irishmen more than the rest of the race, though they often get credit for it. We have been divided on the question of politics and religion, and we take these matters rather more seriously than people do elsewhere. Especially is this true of religion. The south of Ireland contains the strongest Roman Catholic community in the world. It is said that thirteen out of every sixteen priests in this country are Irish. Then in the north we have, on the other hand, the strongest Protestant community of the extreme evangelical type that can be found in any land. There the people are willing still to fight for the Bible as their fathers did and die for Protestantism, as did their Scottish forefathers. Arising out of these attitudes, there has been in Ireland much religious hatred and always the possibility of religious warfare. Three and four years ago what was possible became actual, and the lives of many were taken, not for crimes that they committed, but for the name Protestant or Catholic. The revival took the spirit of bitterness away from the hearts of thousands of these, and there exists to-day a genuine spirit of good will and tolerism for which we thank God.

It will interest you to know that the younger Roman Catholics of

Ireland are not only more tolerant than their fathers were, not only more independent, but also more ready and eager than ever for the gospel. It is possible for our ministers now to preach in the open air in almost every Roman Catholic town in Ireland. About three years ago a small group of Roman Catholic business men asked our Home Mission authorities not to withdraw our open-air missionaries, for it was the gospel Ireland needed.

The President of our Irish Church said at last Conference that we never had in the last two hundred years a greater opportunity to evangelize Ireland than we have at present. What a wonderful thing, not only for Ireland, but for the rest of the world, if Irishmen, with their genius for religion, are rescued from superstition and brought into saving relationship with Christ!

The second result was a spirit of concern for the social well-being of the people. That spirit has expressed itself in many ways, but I have only time to state that it brought to the temperance movement a new impetus. People tell me that prohibition in America is a failure because some people know how to get drink. My reply is that to get the saloon removed from the public street, to have drink taken from the tables of the hotels, and the liquor evil outlawed is one of the greatest achievements of modern times. It can only be appreciated by one who is capable of contrasting conditions here in America with those in one's own land, where there is still one saloon for every 230 people, and where for every $5 spent on milk $13 is spent on strong drink; where, instead of a few men being after the drink, as is the case in this country, the drink is everywhere after the men, as is the case with us.

Now for three years we have been waging warfare on the drink evil in Ireland. All the Churches are united in policy, and they support one great temperance organization. Our objective is total prohibition of the liquor traffic from Ireland.

The third main result of the revival has been large accessions to our Church membership and the need for an aggressive movement of Church extension. It has been estimated that the revival brought between 50,000 and 60,000 nonchurchgoing people into Church connection. This led us to consider no longer the problem of the empty church, but that of the overcrowded church in many parts where the revival operated.

We have undertaken the biggest program Irish Methodists ever faced in a single generation. The younger men of Irish Methodism are fixed with a passion to do in the present generation as much to make Ireland once again the "Island of Saints" as their fathers did in any single past generation.

May I be permitted to say in conclusion as a matter of interest that the idea was conceived a couple of years ago by certain of Ireland's sons in this country that it would be a gracious thing if American Methodism, that owes so much to Ireland, would in this day of Ireland's opportunity establish one Church to the memory of its Irish founders and as a symbol

of the gracious affection in which the mother Methodism is held in the daughter Churches of this great America.

ADDRESS OF BISHOP W. F. OLDHAM, OF THE METHODIST EPISCOPAL CHURCH

I ask your indulgence if I say a word or two about the messenger of this hour before I come to the message. He is a man unaccustomed to such situations as that in which he finds himself to-night. Pretty well all his days he has spent on the firing line of the world of foreign missions. His contacts have been with less developed peoples or with those whose development has been along other lines than ours. He has had little experience with such scenes as these. His, therefore, is not the facility for tuneful phrase nor complimentary word. But if knowledge of the form be lacking, he would assure his hearers that he brings a very high admiration of what he believes to be the large values of heart, the treasures of spiritual understanding, the depth of religious conviction, the fidelity to scriptural truth, the beauty and power of expression, and the abiding evangelical zeal that characterize your Southern Methodism.

And now in what words shall I attempt to bring the message of loving esteem and good will with which I am intrusted by the Methodist Episcopal Church to her sister, the Methodist Episcopal Church, South. Holding all the Churches of Jesus Christ, our common Lord, in closest affection and respect, there is yet for this one peculiar and distinctive tenderness of regard, for is she not bone of her bone, flesh of her flesh, derived from the same stock, holding a common creed, rejoicing in a common experience, accenting the same great trust of experience, touched with the same passion to call erring men to repentance, and with eagerness to minister to the penitent with the same comforting holy truths of the knowledge of sins forgiven; nay, more than that, of deliverance not only from the stain, but from the power of sin, teaching with shining eyes and vibrant voice of the power of the Holy Ghost to accomplish in poor broken but penitent men the miracle of restored saintliness in a new creation in which, looking up into the Saviour's face, those who have known sin, but who have turned away from it, cry:

"To thee our humble hearts aspire,
And ask the gift unspeakable;
Increase in us the kindled fire,
In us the work of faith fulfill.

By faith we know Thee strong to save;
Save us, a present Saviour thou;
Whate'er we hope, by faith we have,
Future and past subsisting now.

To him that in Thy name believes,
Eternal life with Thee is given;
Unto himself he all receives,
Pardon, and holiness, and heaven.

Faith lends its realizing light,
The clouds disperse, the shadows fly;
The Invisible appears in sight,
And God is seen by mortal eye."

Surely the good will and affection the Methodist Episcopal Church bears to all other Christian Churches deepens when she turns her eyes toward you into yearning, clinging love, as she says with emotion:

"For thee, my own sweet sister, in thy heart
I know myself secure as thou in mine.
We were and are—I am even as thou art,
Beings who ne'er can each other resign,
It is the same, together or apart."

Sometimes when at work in common territory excessive zeal, on the one side or on the other, may lead to unworthy competition, but these are mere pin pricks, against which we must both be more on our guard until they disappear. These are but petty matters in the presence of the sacred ties and holy loves that really bind the greater Methodism of the continent in closest bonds.

And now you will be wanting to know how it goes with the Methodism I inadequately represent. I bring you heartening word. The four years since our brilliant Dr. David Downey stood before you to represent us have been years of difficulty and trial, but they have held their own triumphs and brought their own victories.

And while figures only partially tell any story, the tale they tell of the Methodist Episcopal Church for the quadrennium closing with the last General Conference of 1924 is very heartening.

The figures I quote are for our last complete quadrennium, 1920–24, but history is largely repeating itself, and the current four years keeps the trend and the pace of the one before it.

Our figures for membership in 1924 are 4,563,000, an increase during the quadrennium of 430,000, about 10 per cent; Sunday school enrollment averaged 4,730,000, an increase of over half a million, about 12 per cent, a gratifying showing, when it is remembered that the Sunday school is increasingly the recruiting ground of the Church.

The members and the support of the ministry have also gone forward, ministers from 16,400 to 17,200, or 5 per cent, and their support from $22,700,000 to $30,206,000, or 33 per cent.

It is with deepest satisfaction I have learned, even since coming to you, that similar triumphs to ours, and even relatively greater, have been yours. You, too, have known the joy of seeing altars crowded with penitents with streaming eyes on their way to the manifested presence of the Lamb of God who taketh away the sin of the world, and yours has been the music of souls rejoicing in having wholly escaped out of the hand of the fowler and indulge in the high hope that animated Charles Wesley when he wrote:

"O that each in the day of his coming may say,
I have fought my way through,
I have finished the work Thou didst give me to do.
O that each from his Lord may receive the glad word.
Well and faithfully done,
Enter into my joy and sit down on my throne."

In the realm of the material you, too, have been building stately houses for the worship of Almighty God, and some of your sons and daughters have been moved by the Holy One to make great gifts for the cause of Christian education. Indeed, we have rejoiced with you greatly to hear of such mighty gifts as are seldom made in any generation, and we are stirred to high admiration at the devotion of these whom you have nurtured and, with you, give God praise for them and the splendor of their munificent gifts.

I note with deep feeling your large investment of means and intelligent interest in missionary enterprise, both at home and abroad. In the foreign mission field the rapid growth of nationalistic feeling leads to new difficulties in administration.

In many lands there is new opposition to Christian missions as subversive of national life. This, in itself, is a tribute to their power. "These men that have turned the world upside down, have come hither also." But we must ourselves do more vigorous thinking as to how to make much more room for the recognition of the Christian elements to be found in every religion and also to more rapidly give large place to native leadership in all our mission fields. And doing this with such readiness, mingled with prudence as rapidly altering circumstances call for, we must not let the changing moods of waking peoples wholly define the limits of our task.

An intense but passing exaltation of national values must come to every people that finds itself behind in the procession of civilized nations until wider experience leads to effort to secure what is lacking as well as to exalt what there already is, and this will operate in the realm of religion as in art and literature and philosophy; sincere though surface objections to foreign activity in religion also will come, particularly from the younger group of the intellectuals of every advancing land; and this situation calls for patient and most tolerant study. But, making all allowance and adaptation for the grave work of this day, we must go forward with our testimony.

Come what will, Methodism, whose sacred duty it is to "spread scriptural holiness in all lands," will never consent, under any opposition or from the pressure of difficulties, to withhold anywhere her testimony to Jesus Christ the Son of God as the unique Saviour of men, who gave himself for all men, dying upon a cross for their sins and rising again from the grave for their justification. These soul-warming and soul-saving truths we hold in trust for all mankind, and we will be true to our trust, relying upon the Holy Spirit to lead us into the paths of greatest effectiveness in the successful discharge of our high errand.

While thus exchanging felicitations, I am now to call your attention to difficulties that press and dangers that threaten.

I have not lived so far from where the currents of our modern life are flowing at their rapidest not to feel and know something of what demands careful attention. We are in difficult days and it is a truism to repeat that the shock of the recent World War leaves all life other than what it has been. Especially has it struck at the root of all authority. The Teutonic strain in our blood gives us, to begin with, a strong bent toward individualism. During the days when men's spirits were most aroused and alert, and winged words reached farther and deeper than usual, the powerful voice of the great leader of the United States of America was heard emphasizing the right of every people to self-determination and self-direction. They seemed magic words and plowed deep into the thought and imagination of all the world. But, like all utterances of great truths, they had their necessary limitations. These limitations were not perceived in the enthusiasm the words created, but they remain to cause some ills that truths, however great and lofty in themselves, are sure to create when launched without their proper balances. So, wherever there is a small minority which by geographical position is marooned in the territory of an alien race, the accenting of this cry makes ready occasion for suspicion and misunderstanding and trouble. But even more serious and complicated is the outcome when the section of the population affected is not alien in blood nor ethnic inheritance, but is of our own youth, the sons and daughters of our own homes. Many causes have contributed to the larger self-assertiveness of youth in this and in every nation, and in the presence of these causes we, the fathers and mothers, teachers and preachers of the generation preceding, must admit our share of blame. We are told by those who speak for our children that we have been too content with the outer conventional forms of personal morals and social goodness when the depth of reality was absent; that we have allowed pious words and churchly forms to cover social injustice and the lack of severe social purity; that we have cared more to save our face than to know and recognize naked facts; that, in a word, the civilization we have built is too much a thin veneer of pretense carefully hiding the sorry facts of our actual being. So, when the war rudely stripped off the veneer, it left the naked ugliness of the soul of Christendom to appear with all its latent savagery openly revealed. Garbed in the raiments of fervid patriotism, all manner of ungodly moods and attitudes of the soul frankly revealed themselves without shame or rebuke. Now much of this is exaggeration. When once the dams of recent repression are overflowed we may look for great floodings of waters. Faultfinding easily grows into invective, and invective has its own emotional enticements to gross exaggeration; and yet there is enough truth in the indictment to make us uneasy and inclined to make closer inquiry. At many points we recognize our failure and admit that our eyes have been holden, and we have been remiss to duty in the most sacred and intimate areas of our family life.

The love of gain and the love of pleasure have so largely invaded our homes that fathers and mothers, borne on this flood, have failed to pay the price of devoting the thought and the time to their children that the children's needs demanded, the more so that this very increase in luxury and social demands are besetting the children, and life at the best becomes more and more complicated for even the youth that would be mindful of the claims of God, the Church, and their own fine souls. Too largely the home has turned the children over to the school, the Church, the street, anywhere, any place, so that there might be more time for the fathers in their business and the parents in their pleasures. And perhaps we preachers do not stand unrebuked by the current situation. Have we not lived and preached too much on the surface of life and magnified the temporal and material results of our ministry while the weightier matters have not received that brooding, prayerful attention their inherent values demand? We have lacked prophetic vision, perhaps prophetic courage, to openly declare even what we did see, and with the generation coming on we are in danger of losing something of influence and moral authority. Not enough have we accented the great truths of all true life, its demand for clear-white holiness; its call for the cross to lie across all plans and projects; its urge to heroism, its scorn of pettiness; its demand for utter sincerity and large, generous purpose. Is it any wonder we often do not interest a generation that has come through earthquake shock and driving storm and so has little patience with anything less than adequate setting forth of great primal, fundamental truths? Put all this aside for a moment and return to what I have already said regarding the new emphasis on self-determination, and then gather all together and see whether mere prescription or ancient authority can hope to dyke the waters. No, no, they overflow the retaining dams, and the dams themselves are not holding. Youth is no longer easily subject to authority. It asks for greater freedom of self-determination. By some acute observers of our day it is said, "Youth is in revolt," and this phenomenon appears not only here, but everywhere. But the revolt, as Stanley High points out in his illuminating book, is against traditions that are trite and invalid in regulating life or bringing it to decency or moral worth.

The picture I paint is dark. I almost wish it were darker than the facts warrant; even as I speak I indulge the hope that many of my hearers may disagree with me and that they are the nearer right. I may be wrong, for I am only interpreting my day from the printed word that reaches far-off lands. But I have found the far-off observer, by his very aloofness, better fitted to judge.

As over against the gloom of my portrayal let me quickly add, all is not dark. There are certain large phases of spiritual truth also unfolding themselves in current thinking. With something like passionate insistence upon personal liberty in thought and conduct there is yet marked emphasis on the necessity to consider the welfare of the group and great anxiety to promote the good of society at large, economic justice, social welfare, international fairness; the summary abolition of injustice and wrong of whatever kind, intrenched behind whatever ancient prescription—all these are vehemently demanded. And so with something of stark sincerity coupled with assertive willfulness of individualism is mingled a strain of unselfish altruism that wonderfully relieves the picture and brings light into what might otherwise be too deeply depressing.

But more than this, what gives me buoyancy of spirit and something like the upspringing of most joyous hope is this: I believe Methodism is peculiarly fitted to meet this situation in existence; the exigencies of our day would call it into being. Methodism has never put any special emphasis on theology. It has been a spiritual rebirth, an experience, a way of life, rather than a closely knit credal system. It has cared little for doctrine when clothed upon with life. While all this is so, there are three outstanding teachings of Methodism which are peculiarly the need of our day, and which, reaffirmed with spiritual energy and proclaimed with power, will steady current life and bring new hope, new assurance, and new motive energy for worthy effort and sacrificial endeavor, and so strengthen the good there is and lay deeper foundations, stable and trustworthy, for a nobler future. The first of these is the definite setting forth of "the exceeding sinfulness of sin." Much superficial talk we are hearing in psychological terms, the plain meaning of which is that we are the victims of circumstance and that any wrong we do is the inevitable sequel of what we cannot command, we are in the grip of complexes whose outcomes are inescapable. And much of this teaching seems to do little but make provision for the lusts of the flesh by a subtle determination which leaves no room for either compunction or repentance, to say nothing of any power to keep us from falling. As over against all this morally enfeebling philosophy let Methodism set forth the wrong, the bitter cruelty, the corrosion of sin; sin not so much as revolt against authority, even legitimate authority; sin not so much as disobedience, which it is, but sin as invasion of the beneficent order of the moral universe; sin as cruel attack upon the universal welfare, the selfish and corroding disregard of all that is pure and good and uplifting; sin the selfish, uncontrolled destruction of all worth, both in one's self and in others; sin the cruel work of tearing down with ruthless hand and sodden heart all the painfully acquired good of the years; sin the accursed root of all bitterness and suffering and sorrow. And when sin is directed distinctly against the social order; when it is greed directed against the welfare of childhood; when it lays burdens upon the weakness of womanhood and exploits the strength of manhood; when it endeavors for gain to legalize murder and call it lawful war; when it legalizes vice and calls it protection; when it legalizes the destructive liquor traffic and calls it modification; when it arrays selfishness of the strong against the enforced submission of the weak and calls this patriotism; when it hides under conventional terms wrongs against the individual, wrongs against the group, wrongs against humanity at large; Methodism must more than ever flame against sin, and the thunder and lightning of Sinai must again be let loose all over the land, for the generation is sincere in its search. It wants to know the truth, and the pretty phrasings and toning down of the hard, brutal facts avail nothing—stark sincerity is the need of the day. In God's name let Methodism set forth the guilt, the bitterness, the destructiveness of sin—sin personal, sin economic, sin social—and the generation will hear. And in sincerely, courageously thus speaking the truth it shall be in love; and while sin be arraigned there shall be infinite tenderness for the sinner, for his sin is his own sore hurt, and the hurt of the family and the hurt of his Father's loving heart; for man sins not so much against the majesty of a mighty God as against the loving tenderness of a deeply loving Father. And there will be tears in the eyes of Methodism and a sob in her throat and an ache at her heart as she sets forth the exceeding sinfulness of sin which brings discord and bitterness and despair and hell where all the redemptive forces of heaven have been working through the long ages to bring faith and hope and love and peace among men of good will. And speaking thus the scoring truth of things the generation will hear and, hearing, be sobered and again will the cry be heard, it is heard now, the cry is already in our ears: "Men and brethren, what must we do?" In answer to that cry the next great truth, the old, well-tested truth, comes to utterance, but it comes garbed in the vestment of this day, for in ministering to the deepest needs of men not new truth, but the eternal truth in terms of current thinking is what is called for, not new truth, but new accents. Time, circumstances, surroundings, forms of thought and speech change, man changes but little, in the deeps not at all, in the oceanic soul of man the same darkling depths, the same confusing currents are that ever have been. It is out of the same confused deeps he cries now as a mighty man called out twenty centuries ago: "O wretched man that I am, who shall deliver me?" And again the same cure for sin must be clearly and lovingly held up, and again must be heard the music of the angel voice saying, "And thou shalt call his name Jesus, for he shall save his people from their sins," and Jesus must be set forth not in bewildering theological terminology, but as an experience accomplishing what the perplexed and restless generation actually needs, for what men are crying for, often unconsciously, like "infants crying in the night, infants crying for the light, and with no language but a cry," semi-inarticulate, but very real is the cry, is for deliverance from perplexity and moral confusion, for power to captain one's own soul, for spiritual energy to do the unselfish good one sees but feels powerless to accomplish, and for the persuasion that the universe is good and means good; and, being assured of this, to have the further assurance that the individual man may become part of the redeeming forces at work in life and be actually counted in on the great program of world-wide betterment, and that all this will reach the final goal of a world in which universal brotherhood shall be enthroned and the good of each be the care of all. In presenting Jesus thus, without argument and endless questions of the philosophy of his atonement or the exact method and time of his return to earth in bodily form, what is to be put in the foreground is Jesus as an experience, an actual deliverer from guilt, from isolation of spirit, from being counted out in the great redemptive program of life? Other matters may engage the academic or curious mind, but they count for little in the actual business of finding the "way of life" and of living it when found. It has been admirably put by Arthur Benson, late master of Magdalene College, Cambridge, in his brief autobiography, "The House of Quiet," when telling of a certain inner disquiet that overtook him during his student years, he comes to a particular Sunday when, having been to the customary dull morning services with ritual routine and vacuous sermon, he went in the afternoon to hear an evangelist. He describes in humorous terms a big man seated at a small harmonium, so near to falling off the platform as to move the beholder to laughter, until the singer began to sing with deep pathos and passion, "There were ninety and nine that safely lay," and then—but I will read you his own words, and you will remember as you listen that you are hearing the words of one of the keenest heads and soundest hearts among the educators of a recent day:

"Then the preacher himself, a heavy-looking, commonplace man with a sturdy figure and no grace of look or gesture, stepped forward. I have no recollection how he began, but he had not spoken half a dozen sentences before I felt as though he and I were alone in the world. The details of that speech have gone from me. After a scathing and indignant invective of sin, he turned to draw a picture of the hollow, drifting life with feeble, mundane ambitions—utterly selfish, giving no service, making no sacrifice, tasting the moment, gliding feebly down the stream of time to the roaring cataract of death. Every word he said burned into my soul. He seemed to me to probe the secrets of my innermost heart; to be analyzing, as it were, before the Judge of the world the poor and pitiful constituents of my most secret thought. I did not think I could hear him out, his words fell on me like the stabs of a knife. Then he made a sudden stop, and in a peroration of incredible dignity and pathos he drew us to the feet of the crucified Saviour, showed us the bleeding hand and the dimmed eye and the infinite heart behind. 'Just accept him,' he cried; 'in a moment, in the twinkling of an eye, you may be his, with the burden of sin and selfishness resting at his feet.'" (Arthur C. Benson, Master of Magdalene College, Cambridge, twentieth edition, 1904–1917. "The House of Quiet.")

So real and so moving has the generation found this simple, great autobiography that it has passed through over twenty editions, and is to-day among the steady sellers in religious literature.

Now in this presentation of Jesus in our day, Jesus not only as a Teacher and Master, but Jesus our divine Saviour, it cannot be too plainly said nor too greatly urged that he saves not only from the confusion, the demerit, the waste, and the lonely guilt of sin, but from the selfishness that is at the root of it all. Not carefully worded theories of a "forensic" righteousness imparted, but a warm, tender word of forgiveness and healing and the gift of a new start in life with a new spirit in him of loyal endeavor to please the God who whispers these comforting messages into the very soul of him, is the felt need of the man of our day. His cry is not only for "pardon"—that's part of it, but not the greater part of it. His cry is for deliverance and inner energizing. If ever a day called aloud for a message of complete deliverance from the debility and cruelty of sin, it is this day. Here again did Methodism not have the teaching of "full salvation," the doctrine of "Christian perfection;" that teaching would be born to meet the need of the generation, for among our passionate demands is that for "efficiency"; and if the Christian religion be presented as the cure for human ills and the love of God be set forth as the antidote for ingrained human selfishness, we cannot destroy the force of the message by promising that the cure and the antidote can only be expected to do their work but partially. The world, buffeted and bruised, cries out for a real Saviour. Again I say, O Methodism, in God's great name, proclaim Jesus as that Saviour who by the power of an endless life, by the energy of his holiness working through the Holy Ghost in the hearts and lives of his believing people, is able to save unto the uttermost all those who come unto him; unto the uttermost of their vast inner need and unto the uttermost of what their appointed work in life demands. O tell into the ears of a listening world that there are no yeasting, foaming waters within nor no difficult array of circumstances without, but that our Jesus is mightier; he is mighty to save. If the gospel is efficient, it must work completely; and if it be a gospel at all, it must be a gospel of complete deliverance from the stain, the clutch, the power of sin and a creative gospel fruiting in the hearts of men with all the wealth of the nature of God. And so shall that word be verified: "Of his fullness have all ye received, and grace for grace."

And now will come the third great teaching of Methodism, that, being saved, every man must become a savior, a witness, and a worker.

Men to-day will have nothing to do with a religion that is self-centered, and no one cares to hear that you are happy in your soul unless that is somehow adding to the happiness and welfare of others. There is almost bitterness against purely subjective mystic experiences which fail to register in kindliness of spirit and sacrificial endeavor to serve. Unctuous claims of personal spiritual possessions or achievements are heavily discounted unless they express themselves in ministering to surrounding need. In the presence of widespread destitution and disability and distress the "perfectly comfortable" are looked upon with some suspicion. In the absence of genuine, thoughtful, painstaking effort to serve the present age, religious profession is met with the indignant inquiry: "If a man love not his brother whom he hath seen, how can he love God, whom he hath not seen?" The epistle of James is in no danger of being excluded from the canon to-day and the demand is not for the giving of gifts, but for the sharing of life. This is the great glory of Jesus, that though he was rich, yet for our sakes he stripped himself of his riches that we, "through his poverty, might become rich." Is it not most perplexing and yet most inspiring to see the generation often run ahead of the Church in its scorn for any religion that does not set forth the heart of Jesus in its readiness to share life with the less favored and thereby make every possession and every endowment an added pledge to benevolence and service? And this principle of sharing life will manifest itself in all the varied relations of life. In citizenship it will endeavor to sweeten and purify the muddy streams of civic life in the city, the State, the nation. In economic life it will strive for economic justice, always putting the spiritual above the material, the human stuff above the things it produces, distributes, or consumes. Never can it consent to the mean, unworthy rôle of a smirking, snug self-satisfaction with personal prosperity and conventional goodness without regard to the sadness that lies upon a lost and orphaned world. Methodism must boldly teach the duty, the luxury, the deep satisfaction that truly Christly souls feel in sharing life, its material things, its inner illuminations, its vision of God, its sympathy and its courage, and its hope, with all one's fellow travelers along the dusty paths of life. Sim Paris, in Hutchinson's gripping tale, "One Increasing Purpose," finds after long search two things that make life worth while. He found himself "in tune with the Christ that is in him," and the secret of K. O. H. kindness—"Kingdom of Heaven" kindness—sacrificial kindness which seeks no rewards and waits on no thanks or expressions of gratitude, but, moved by the "Christ within," pours forth in streams of good will and in deeds of helpfulness and mercy. The felt love of God flooding the soul of the Church then pours into channels of service, and so the river of life brings something of cool and verdure into the dusty stretches of human life, and the solitary place becomes glad for them and the wilderness blossoms as the rose.

In this varied and universal service of men the Church will always have clear vision, and her creative faculty will always teach how best to serve. Love will find the way, and courage and fidelity will walk in it until the final goal is reached.

This is the great program I would have my Methodism pursue with energy and in high hopefulness of spirit. Every here and there are Churches and pastors who see the meaning of this day, its perils not only, but its opportunity and its promise. More are learning every day. There is already a going in the tops of the mulberries—a great day of God is at hand.

Here you are assembled, my brethren, the chosen leaders of this great Southern Methodism. God grant you may not only be occupied with perfecting your mechanism (Methodism perhaps runs to an excess of organization), but while seeing that all possible perfection of form is reached, O may you seek and find a great quickening of the spirit. May the very Shekinah of God be revealed in your midst, and may a mighty enduement of vision and holy power be yours to look our day in the face, read its heart, and know its very soul; and, knowing its ill, to minister to that ill in the all-powerful name of the Holy Child Jesus—so the root of Christly goodness and power that is in the heart of Methodism shall flower and fruit in the daily life and in their social conventions and movements of men the world over until the day of God be wholly come.

ADDRESS OF REV. YOSHIHIRO TANAKA, OF THE JAPAN METHODIST CHURCH

Dear Fathers and Brethren: It is a great pleasure and honor to visit your Church on this occasion and to bring the cordial greetings of the Japan Methodist Church, which owes you very much for its growth.

Seventeen years have passed since I paid my first visit to this great country for study in Wesley Hall, Vanderbilt University, and I see great change everywhere. I am glad to see such wonderful progress of your Church in its capacity and strength, and congratulate you that your Church has been the great promoter of peace and good will among nations.

Representing our people, I have many thanks to express to you. We shall never forget to appreciate your sympathy and brotherly love, manifested at the time of the great earthquake, September 1, 1923, which was a great shock to all of our people. To meet this emergency, you sent full-loaded vessels with food, medicine, and clothing from California, Washington, and other Western States, taking the earliest opportunity. We appreciate your good will with much thanks. We had an extraordinary number of sufferers in Tokyo and Yokohama at that time; Methodist churches burned, 11; damaged, 6; parsonages burned, 7; damaged, 4. But I am glad to report to you that the reconstruction of these cities is going on steadily, and the people in general have come back to their regular routine of work.

Some forty years ago, when your Mission began evangelistic work in the city of Kobe, the people did not know much about Christianity and very few knew about Methodism. Some supposed that the Methodist was one of the branches of the Roman Catholic Church.

The "Inland Sea Mission," founded by Dr. J. W. Lambuth and Bishop W. R. Lambuth in 1886, has made wonderful progress. Dr. Lambuth's ideal and object from the very beginning was a self-supporting native Church, on account of which a Church consciousness has been very much cultivated from the cradle age of its history. Warm coöperation between missionaries and native workers has never weakened from the beginning; they have equal vote in the Conference and have been good associates mutually, so that workers of other denominations were jealous sometimes on seeing the pleasant and genuine brotherly fellowship of our Methodist workers. We have never dreamed of trouble about the race question in the service for the Lord. When the missionaries come to the Conference, they have equal right of voting on all questions except that of passing the characters of the preachers. They preach on the same platform, travel together, and have the same table everywhere.

We are very grateful to have one of your bishops every year. They have shown great interest in the work, whether it is Mission or native.

This brotherhood of missionaries and natives, which has been so sweet and inspiring, was not a simple diplomatic act of one day, but it was a result of many noble victims in the past, which were a permanent and everlasting tie of true Christian fellowship, inherited from the apostolic age.

Thank God we are under grace, not under the law; and you taught us how to live in grace, making so excellent and Christlike service for us by your missionaries.

Money has been spent in each Mission from the beginning as follows: M. E. Mission, fifty years, $3,471,828; Woman's M. E. Mission, fifty years, $3,085,658; Canadian Mission, fifty years, $2,485,743; Woman's Board of Canadian Mission, fifty years, $1,570,816; M. E. Church, South, forty years, $3,394,591; Japan Methodist Church, $1,282,866.

We can trace the progress of the Japan Methodist Church by the statistics mentioned above. At the same time, we are very glad to notice the development of the infant Church, so steadily and rapidly like that of the mother Church. Careful tutorship of the mother Church for many years in the past has brought up the young Church in the East to the age of young manhood in good standing, becoming heir to good spiritual fortune.

We have tried to coöperate in the Centenary Movement with your great campaign in America, and the result was that we were successful in securing the subscription of $300,000. Besides this financial advantage we learned also many lessons from this movement: First, zeal for soul saving; second, the conviction that we can do the work in the name of the Lord, though the Church is still young and weak; third, the invisible omnipotent Hand on those who work hard.

Evangelization of the country districts is always very important in the permanent program of Christian movement anywhere and at any time. The majority of the Japanese Christians are salaried men—namely, professional men, who come to and live in our cities. But we note the fact that 70% of the people occupy the rural region and only 30% of them are in city professions.

Since our united Methodist Church of Japan was organized in 1907, its growth has been as follows:

General Conference	Self-supporting Churches	S. S. Students	Epworth League Members	Native Workers	Members of Church	Money Collected
1907	16	......	......	131	9,397	$ 23,973
1911	20	......	......	171	10,350	35,047
1915	25	......	......	138	12,000	60,386
1919	32	......	......	145	15,852	49,372
1923	37	......	......	142	21,309	176,216
1924	37	......	......	139	22,516	164,566
1925	47	......	......	140	23,490	136,943
1926	67	42,550	5,808	136	24,226	167,581

We are glad also to make report that the time has come for seeing the second generation of our preachers, both missionaries and natives, joined with the first generation in the field service. At the time of the last Mission Conference in Japan, which was presided over by Bishop Boaz, some of our native Christians made plans for the second generation of both missionaries and native workers to meet for mutual congratulation for the Lord's work. We had very good attendance and enjoyed it very much. But we are not satisfied to have second generation only; we must have third and fourth, and all following generations.

We have union problems in various parts of Church work. The National Church Federation was organized some years ago, including both missionaries and natives. We have now a union theological school problem, union paper problem, union building problem, and union evangelistic campaign problem, and nothing interests us so much as to the union question.

It may be very difficult to accomplish this great task at once in a perfect and ideal way; but, first of all, the spiritual union with good understanding of each other has been successful, though we do not see yet what we call the organic union. The union building in which we have plans to have a publishing house, a bookstore, and headquarters for the Church Federation is on Ginza Street in Tokyo, which corresponds with Fifth Avenue in your New York City.

When we have this new building completed, we will have more unity of force in the Christian movement. When united, we can do greater work; but when divided we can do little, if any.

We had the vision of a self-supporting Church from the beginning, but the financial independence has been far behind for many years. Over twenty years the Church has passed under the new organization with continued subsidy from the three mother Churches, but, after united, earnest prayer and a thoughtful laymen's movement, we have decided for our Mission Board to be self-supporting from this April, declining yearly $18,339 from the Mother Churches. It has been a great encouragement for our laymen to take up and carry their responsibility on their own shoulders. This independence is the normal growth of the Church in consequence of discipline for twenty years leading to a higher level of Church loyalty, and this was also an inevitable outcome of Christian movement facing new days of Japan.

Though the Church is to be independent in this way, Japan has still virgin soil in the interior which welcomes very much the missionaries' effort. Like the settlement work done in some parts of America, evangelization in the far interior is very much needed. This unoccupied district is not small for life service when we think that only 300,000 people out of 70,000,000 have heard the gospel.

Our Kwansei-Gakuin is one of the largest Christian schools in Japan. This is an international, interchurch school for young men conducted by the Methodist Episcopal Church, South, the United Church of Canada, and the Japan Methodist Church. It was founded in 1889 by the Methodist Episcopal Church, South, and began the work with 27 students.

We have over 2,000 graduates, and 1,800 students enrolled every year. In the teaching staff we have three nationalities represented by the United States, Canada, and Japan in good understanding, mutual appreciation, and harmonious coöperation as smooth as it can be.

Public opinion among leaders in Japan in regard to religion and educa-

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tion has changed a great deal compared with that of ten years ago or more. So-called university men who had strong influence on the masses once bitterly opposed introducing religion in the schools in any measure, but they had to reap and gather what they had sown in the long past, and they were very much astonished to find so much bad wheat. They are disappointed with the result and are ready at the present to have again the old corner stone which was thrown away once by the builders.

The last National Educational Convention, composed of non-Christian teachers for the most part and representing 200,000 teachers in the Empire, was held in Tokyo last year, and the subject of religion and education was discussed with much more enthusiasm than ever, and the conclusion was that religion is the important factor in education in order to make manhood for the coming age.

So the mission of Christian schools will be appreciated more by the public, and the time is coming when Christian schools will take the leadership in the educational circle.

Kwansei-Gakuin is one of the best-known schools in Japan; it is quite natural that the school should be recognized before long as the strong center of young men's activity when it is well equipped, both physically and spiritually. I am glad to say that the institution which was founded by the late Bishop Lambuth has a great future for us.

Before closing, I must say again that we feel grateful to the Americans who are real promoters of mutual understanding and good will between nations in order to assure permanent peace among nations.

ADDRESS OF DR. FREDERICK PLATT, OF THE BRITISH WESLEYAN CHURCH

I have the distinguished honor and highly esteemed privilege of bringing to you the greetings of the Mother Church of our world-wide Methodism. We shall all feel something of the charm of this symbol, Mother Church. Mother love is unique. The evolution of a mother is the crown of all creative processes. All motherhood is sacrificial; it is the giving of self; of giving to the uttermost, in which nothing is withheld. All love gives itself, but the climax of self-renunciation is in mother love. It is unforgetting; it never dies. "Can a mother forget her sucking child?" For a mother to forget is the most unnatural thing in nature. It is as if the sun should rise in the west and set in the east. It is like the stars going backward in their courses. A lioness will fight to the death for her whelps and a she-bear for her cubs. It is the first and last instinct the created order knows. And can any man tell the joy and mother pride which a mother has in her children grown into the strength of manhood and the grace of womanhood?

Fathers and brethren, that kind of mother love—wistful, yearning, solicitous, pursuing, changeless, ceaseless in its joy and pride—lies behind the message I bring you from the Mother Church and Conference of British

Methodism. The messenger who to-day brings you the message can only express it in blundering and inadequate terms. But he has at least comfort in the fact, most precious and sacred in the memory of the oldest and youngest of us here, that mother love at its best is always inarticulate; it is a presence; a warmth; a gesture; it communicates its mystic meaning in ways which words half conceal and half reveal. Let it suffice for me to express it to-day in apostolic terms. "You are our crown of rejoicing and our glory." How fully and constantly we glory in your phenomenal successes—in your Churches, your colleges, your foreign missions, your social heroisms, your marked and growing influence seen in the public life of your own nation and in the policies of nations outside your own in East and West—is more than we can say. And there is another side also. Mother Church is a correlative term. It implies daughter Churches, such as the Churches which are represented in this great and august assembly. And happily side by side with the strength and the mystery of mother love in our family life lies the equal mystery and beauty of the love of mother that lingers in the hearts of her grown-up children.

All nature is plaintive with an instinctive mother cry; from the bleat of the lost lamb on the hillside to the lonely cry of the lost child of the mother god.

The dread war days your sons chivalrously shared with ours taught us many things which we learned together in the presence of suffering and death. One of these was the deep revelation of the undying love of grown men for their mothers. The Bishop of Birmingham, Dr. Russell Wakefield, who spent a considerable period of service with the British and French armies, mentions, in a little book in which he relates some of his experiences that the last word which usually falls from the lips of a dying French soldier is that which he first learned to speak: "Mamma." An English chaplain, writing to the *Church Times*, says that when a man is dying it is nearly always for his mother that he asks. When the Commission which inquired into the loss of the Titanic was sitting, a Mr. Dillon, in the course of his evidence, stated that the only articulate cry he heard from people drowning all around him was "Mother." Such realities of life and death are an allegory.

The persistence of the unforgetting love of her children in the faith has been the crowning glory of parent Churches from the days of the apostles to our own. This, I venture to believe, lies behind your welcome to-day to the representative of the Mother Church of our common Methodism. You are full-grown, independent, strong; yourselves a mother of Churches with daughter Churches in missionary lands. But it is a joy to be assured afresh that you still turn with reverent affection to thoughts of the Mother Church across the sea. Of course, one cannot fail to notice in moving within your borders, as elsewhere, that you claim and exercise the privilege and habit of grown-up children in these modern days to keep the old folk at home aware of the wisdom and strength attained by their grown-up family. Dr. T. R. Glover, the author of "The Jesus of History," refers in the Preface of his new book on "Paul of Tarsus" to the help of his daughter Elizabeth in reading his proofs and then somewhat caustically adds: "It has been well said that the Latin for a modern daughter is *in loco parentis*." Perhaps, then, even Mother Churches may have to learn that it is a fitting function of Daughter Churches to bring up their parents in the way in which they should go. In any case, we shall be willing to learn with such gracious deference as becomes our age and many infirmities. You will remember that the apostle Paul in a picturesque phrase refers to "Mother Church" in a wider relation: "Jerusalem, which is above, is free, which is our mother."

If we were in search of a phrase which would serve best as a title for an address on matters religious and ecclesiastical in our country, this single term, "Mother Church," would embrace the most vital interest which at the moment is moving among the English Churches. Every section of the religious community at home is asking afresh and with quickened interest the old questions: Where is "Mother Church"? How shall we recognize her presence? How shall we define the "Notes" which distinguish her? How shall we set ourselves in regard to her authority? How shall we restore her broken unity and demonstrate her redeeming and renewing power to the world? Such questions are being forced upon us by the dominant interest in the problem of reunion, which is exercising the best minds in all the Churches. I can only refer to the Lambeth Appeal to all Christian People made by the Pan-Anglican Conference; to the patient work for the years of the Joint Committee of Anglican and Free Church Leaders; to numerous Conferences at Oxford; to those in Switzerland, organized by Sir H. S. Lunn, who has recently been amongst you; to the great Copec Conference at Birmingham, and more recently at Stockholm, led by that noble-minded apostolic man, the Archbishop of Upsala; and to the approaching World Conference on Faith and Order in which the leaders of your Church are taking a right reponsible part. Many kindred movements with which you are familiar are equally influential on your own side of the Atlantic.

Indeed, all through Christendom we are being driven back on first principles of ecclesiastical organization. What is the *esse* of the Church which we must ultimately recognize if we are to secure her *bene esse*. Wherein is her catholicity? What is the inmost spirit of which the Church was born? What birthmarks shall we look for in her who is at once the Body and the Bride of Christ?

The answers to these questions which have been given for generations in the history of the Church are being repeated. We are familiar with them. There is the answer of the Church which claims to be "Catholic." Only a divinely appointed ministry can constitute a true Church. Apostolic succession is in "orders" alone. Continuity of grace is bound up with the continuity of a valid ministry, and the grace of orders is imparted only by episcopal ordination. Such episcopal ministry is essential not merely to the *bene esse* of the Church, but to its *esse*. A revival of these sacerdotal values lies behind the remarkable revival of Anglo-Catholicism which has changed the face of the religion of the Established Church in England within the present generation. It repudiates with undisguised impatience the term "Protestant" and all it implies; it openly rejoices in a return to medieval faith and ceremony; it glows with the fervors of religious passion; and its enthusiasms are characteristic of the master force of the Church of England. Needless to say we shall all recognize by quick instinct how irreconcilable such claims are with the conception of Mother Church which associates itself with the traditions of what we call the Free Churches and with our common Puritan ancestry. We remember that for several years after the Pilgrim Fathers reached these shores they were without any official ministry. Were they not a true Church during those fateful years? Such historic witness to the vitalities which persist in a community of believing souls, apart from officially recognized ministers, is compelling even those who rejoice in such ministries to assert with fresh emphasis the first principles of Free Church order—that where Christ is, there is the Church; that ministerial orders derive from the living Church of which Christ himself is the living and ever-present Head; that the living Church is itself a community of priests unto God. It is a sign of the times that a resolution was passed at Annual Meetings of Free Church Council just held which appointed a committee for the purpose of reconsidering and reaffirming the fundamental principles of Protestantism; a few days ago also the English press published the reply of the Annual Assembly of the Baptist Union to the Lambeth appeals, a reply which is couched in terms worthy of the noblest traditions of English Nonconformity. The traditional freedom in theological thought in forms of worship in the Free Church is reasserting itself as a challenge.

It will be obvious that as they stand and find their embodiment in working ecclesiastical organizations these opposing views of what constitutes Mother Church must not be regarded as ultimate and mutually exclusive if we are still to cherish hopes of Christian reunion. Some sort of mutual understanding must be reached before reunion can become a hopeful proposition. At the moment the negotiations have resulted in a "draw." Even with the most friendly and fraternal fellowship between representative leaders of the two schools, we have gone as far as we can at present. This is generally acknolwedged by both sides. Moreover, we are compelled to face the pathetic fact that the ordinance of our common Lord which was designed to witness to the unity of his disciples has become the occasion and the outward sign of their unhappy divisions. The great barrier which divides us is the observance of the Supper of the Lord.

It is often assumed that the most acute ground of our divisions is the question of "Orders." But does not such a judgment confuse the issue between primary and secondary differences? The value attached to "Orders" and the ministry generally is secondary, because it is almost wholly determined by the belief that "Orders" are necessary as an essential guarantee of the validity and efficacy of the sacraments. If, therefore, we succeeded in reaching some working agreement upon the question of "Orders," the problems involved in "the breaking of bread" would still be with us. These are our fundamental concern; and all who look wistfully toward reunion are in pursuit of modes and habits of observing the sacrament of the Lord's Supper which may at least tend to release us from the distresses of a broken unity in the body of Christ. It is on the observance of Holy Communion that all proposals for closer fellowship break down. Without some form of intercommunion at the Lord's table reunion is impossible.

Now can anything be done on our part as Free Churches—I cannot say here, as we do across the water non-Espicopal Churches—to make our contribution toward the bridging of this fundamental division? For we cannot expect that all the concessions should come from the Anglo-Catholic side, where sacramental worship is the supreme act of religion and where, however we may seek to account for it, the immediate renewing and sustaining grace of Christ's redemption is so effective, so precious, and so sure. Will you forgive me, fathers and brethren, if, with much deference, I suggest in this august assembly that there may be ways in which the great Methodist Churches of Christendom may, because of their traditions and constitution, give a lead in some real and generous *rapprochement* in this delicate and difficult situation? There is only time to present the nature of such possible contributions in the form of a series of interrogations which may at least stimulate thought and possibly lead to action more or less definite.

Is it necessary, is it wise, and, more important still, is it apostolic to make in our presentation of the Evangel the sharp antithesis which is frequently made between preaching and sacraments, between the prophetic and the priestly ministry? Are they not complementary? In the New Testament do they not lie together and are they not frequently presented in almost indissoluble association as forms in which the grace of Christ is presented to appropriating faith? Ought we not in teaching and practice to make them much more reciprocal as redemptive values than we are accustomed to do?

In view of the present relations of the Churches and of the efforts for reunion, ought not Christian teachers and thinkers in the Free Churches to regard themselves as committed to a careful reconsideration of the place and value of sacramental ordinances, alike in primitive and present-day Christianity? In the vigorous reaction from sacramental abuses at the Reformation and since, were there any elements of value in the apostolic teaching and practice which were suppressed along with abuses and things worthless or dangerous? A sturdy Nonconformist scholar, Prof. H. T. Andrews, Hackney and New College, says in answer to us, that "as a result of the trend of modern criticism in the interpretation of the sacramental passages in St. Paul, the Free Churches ought either to revise their traditional doctrine of sacraments or be content to explain the Pauline position as an intrusion of foreign elements from the current thought of the time." Such a statement is at least worthy of serious consideration.

Are the Free Churches making as much use of the sacrament of the Lord's Supper as a means of grace as the undoubted spiritual blessing to which our fellow Christians in other communions make reverent and joyous confession warrants? The Protestant appeal to the primary certainties of Christian experience certainly justifies their assertion that in this means of grace they constantly find the renewing and sanctifying presence of Christ as in no other. Whilst giving the highest value to other means of grace in which we greatly rejoice, are the Free Churches missing the fuller measure of this means of grace enjoyed by other Christian communions?

What is known as the Free Catholic Movement in Great Britain, of which Dr. Orchard is the foremost exponent, is testimony to a desire, only partly articulate, in sections of the Free Churches for the finer blending in Nonconformist services of strong evangelical and ethical preaching with a richer expression of sacramental and symbolic religion. Such a movement is at least a symptom which ought not to be ignored.

If I may venture to add a few words about the Wesleyan Methodist aspects of these questions, I should say that they underlie phases in our Church life which are otherwise difficult to explain. The most delicate and difficult obstacle to Methodist Union is the question of sacramental observance. Occupying, as we have done throughout our history, a middle position, due to the conditions of our origin, between Anglican and Dissenting communions, we have preserved traces of a distinctive attitude toward the observance of the Lord's Supper. We use, for instance, the order and form of the Book of Common Prayer practically unaltered in administering the ordinance, though we repudiate any sacerdotal assumptions which may be read into its rubrics. Most members of our British Conference would probably acknowledge that the high-water mark of spiritual influence during the Conference sessions is registered in the Conference sacramental service rather than in any other official services of preaching or prayer.

Our army chaplains assured us that during the war our young men, before going into action, constantly asked for the Lord's Supper, not for a preaching service or a meeting for prayer; sacramental basis of membership, rather than a class-meeting basis, finds also increasing favor with many of our spiritually minded people.

Let me be clearly understood. I speak here of tendencies which are suggestive and symptomatic in the Mother Church of Methodism rather than of lines of thought and action which are definitely accepted. There is no subject on which we are less confidently agreed amongst ourselves than upon the value and significance of the sacraments of the Church. This is perhaps in itself a challenging attitude. Ought we to be so divided on a matter of such importance, particularly in the light of the teaching and practice of our great father, John Wesley? For it is of special interest and value in thinking of the Mother Church of Methodism to recall Wesley's own attitude toward sacraments, even at the time when the tide of the great Evangelical Revival was at the flood.

When he was thirty years of age, in 1738, Wesley wrote a sermon on "The Duty of Constant Communion," based on the text, "Do this in remembrance of me." Fifty-five years later, when he was eighty-five, he republished it, and wrote: "The following discourse was written above five and fifty years ago. I thank God that I have not yet seen cause to alter my sentiments in any point which is therein delivered."

In this sermon he pours scorn on the "frequent communion"; it must be "constant." What he taught he practiced. His marvelous evangelical conversion, when his "heart was strangely warmed," the long years of apostolic labor in the great evangelical revival in which Methodism was born, lay within that interval of fifty-five years. Yet in conviction and habit he had not changed. We now know through the deciphering and publication of his shorthand diary what his habit was in relation to the Lord's Supper. When he was in Georgia in his "High Church" days, he communicated every Sunday. In 1740, two years after he had experienced the great spiritual change, he communicated ninety-one times, an average of once in four days. During the last eight years of his life, when he was engaged in ceaseless travel, he communicated on the average every five days. In the last fortnight of his life he took the Lord's Supper every three days.

If it were said that what Wesley did was not intended to influence or constrain the sacramental habits of the Methodist people, it would be necessary to remind ourselves that about the same time that he constituted the Methodist Societies in America an Episcopal Church by ordaining and appointing Francis Asbury as its first bishop, Wesley, in 1784, wrote to the Methodists in the newly formed United States: "I advise the elders to administer the Supper of the Lord on every Lord's Day." You, fathers and brethren, have preserved and enriched the traditions of your episcopal orders. I am not sure that you have preserved Wesley's sacramental direction. The advice he gave to his American preachers was his practice, as far as possible, in all the early Methodist preaching houses. So large were the attendances at these communion services in his larger city Societies that the administration, after morning prayers and sermon, Sunday by Sunday, frequently prolonged the services from ten-thirty until two or three or even four o'clock in the afternoon and caused Wesley more physical fatigue than almost any other of his apostolic labors. In 1743 he records in London: "I had to divide the communicants into three parts so as not to have more than six hundred at once." In Leeds, Manchester, Bristol, Newcastle, Birmingham, and Bath there were frequently administrations with over a thousand communicants.

He compiled and published in 1745 a special collection of one hundred and sixty-six sacramental hymns for these services in addition to a book of directions for sacramental devotions. It would not be difficult to prove that the beginning of frequent sacramental observance in the Church of England was due to Wesley and the early Methodists. When the Methodists were partaking weekly and in such phenomenal numbers, in many of the English Churches the Lord's Supper was greatly neglected. In most parish

Churches it was observed only three or four times a year. Secker, the Bishop of Oxford, in addressing his clergy in 1741, pleaded that "a sacrament should be interposed in the long interval between Whitsuntide and Christmas."

It is obvious, therefore—and this is as far as I venture to go—that in any revived interest in sacramental observances Methodists all over the world would simply be returning to the earliest and best traditions of the Mother Church of Methodism. There is certainly no real antithesis between the great traditions of Methodist preaching of the gospel and the wealth of gracious spiritual refreshment realized by many of our fellow Christians through constant observance of the Lord's Supper.

Whilst it may guide and strengthen us to fulfill a wider and deeper ministry to our own people and to the service of our Lord in all the Churches if we and they give first attention to the grace bestowed on believers in sacraments, it would, however, be untrue to the facts of our experience and our history to suggest that the distinctive note of our common Methodism is sacramental. It is not. The genius of Methodism is enshrined in her persuasive witness to the personal realities of an inward experience of the redeeming grace of God. It is well for us at times to acknowledge afresh in the midst of pressing and persistent appeal for Christian unity what we stand for distinctively in the fellowship of the Christian Church of our day. What is the *raison d'etre* of our continued separate existence? Can we justify ourselves by asserting, however humbly, that by the grace of God we are the biggest Church in Protestantism? I was reminded in the glow and fervor of our service of praise in the devotional hour of the Conference this morning of a definition of Methodism in a tiny dictionary I picked up at a railway bookstall: "Methodism is a religion of emotion." That is not to be despised. A religion without emotion is not Christian. But it is not complete. Dr. Thomas Chalmers said: "Methodism is Christianity in earnest." I wish that were always true. "The friends of all and enemies of none" is a great tradition to have inherited from our apostolic fathers in God. But it does not touch the secret springs of the highest and deepest realities in which we glory. If a stranger or critic ask where the genius of Methodism lies enshrined, what would we say? In Wesley's Sermons and Notes on the New Testament? These are, of course, our official standards. And these our proposal for Methodist union in Great Britain preserve in their evangelical integrity. But as the genius of a nation is revealed in its songs, the genius of Methodism, the true tincture of the Mother Church of Methodism, is best preserved in the Methodist hymns. Methodism was born and cradled in a great burst of spiritual song. The early Methodists sang their theology; they sang it across the Atlantic to these shores, and they have sung it across the breadth of this far-rolling continent to the Pacific. The Methodists were the first to use hymns as their evangel and as the witness to their faith and hope. The evangelical revival breathes and throbs in them. We cannot imagine a Methodist revival to-day without them. They are alive. They appeal, plead, and persuade. Their burthen is the joy and power of the present, free and full salvation. Some years ago a group of Methodist preachers were asking one another whether any one hymn in the hymn book adequately expressed the genius of Methodism. Several were suggested. Dr. George Osborn, who was one of the company, said that he thought there was one line of the Methodist hymns which came very near to such an expression. Then with considerable emotion he recited the line:

> "O let me commend my Saviour to you."

Fathers and brethren, I think we find the soul and sanctuary of "Mother Church" in Methodism in that line.

ADDRESS OF BISHOP WILLIAM M. BELL, OF THE UNITED BRETHREN CHURCH

To the Presiding Bishop, the Chairman of Your Committee on Introductions, the College of Bishops, the General Conference Officers, Delegates of the Methodist Episcopal Church, South, and Their Friends: I immediately think myself into a deepening appreciation of what I have wanted to say in the formalities of this greeting to you. For thirty-three years my life has been thrown in General Conference work constantly, and I understand the road over which a General Conference moves as it proceeds to discharge its obligations and fulfill its functions. I was interested to-day. I came in this morning and had the great pleasure of quietly joining those who were seated in the pews, of drinking in the significance of this assembly. My presence here to-night indicates, so far as the United Brethren Church is concerned, a fixed attitude of the mind, which is that we shall honor the old-world title which most nearly represents ours, "Unitas Fratas," and that we should, in keeping with our name, the Church of the United Brethren in Christ, keep always our hearts open to the call of fraternity. We have never been organically a part of Methodism, as you know. We have never joined in any sort of protest as to any branch of Methodistic operation. You have always commanded our admiring interest. Your achievements have heartened us. We have been proud of the influence which you have exerted in America and throughout the world. We have followed with the keenest delight the triumphs of your Christian militancy. When for twelve years it was my privilege to be in charge of our Pacific area, I came to know all of your bishops in that area intimately. I came to know some of your laymen, like the sturdy Judge Newby, who is here in the audience to-night, an honored delegate to this General Conference. Bishop Fout, who went to your gathering four years ago, came back and reported to the Board of Bishops how magnificently and graciously he had been received and how deeply he had enjoyed your fellowship. Last year your good Bishop Du Bose offered your greetings and left an impression that will abide with us forever. And it is over these highways that I have come in my feeling and in this more direct statement of my feelings and expression of them.

If you ask how it should come that our Church creeds should be on terms of intelligent sympathetic interest, should wish one another well, but keep an open mind as to any kind of relationship which Providence might indicate as fitting us both, you will appreciate the fact that in the beginnings of our denominational life in the East Bishop Otterbein and your Bishop Asbury became very warm friends. Perhaps no two of the leaders of that generation were more intimately in love with one another and more generally on terms of coöperative interest; and it has been a great joy to me, since I first began my duties in the Eastern Area, to go over the ground hallowed forever by the ministry of Asbury and Otterbein. And to-night I am inclined to dwell upon those great common highways of spiritual life and thought, those conceptions that we are coming to have with a deepening interest all the while these days, as to what, after all, is the preparation of the program and what must be the fashion and what must be the dedication and what must be the spiritual consciousness of the Church of Christ that is to answer the importunities of this crying and disturbed day.

I want to echo just a few of the things that are concerning us very, very deeply these days in our thoughts. I just came from a meeting of our Board of Bishops which considered a number of the things that I am noting for your consideration to-night in this meeting of fraternity. We have all felt deeply how gigantic the forces have been that have been released in the world in the last few years, forces, perhaps, that no century and no generation has paralleled. No such serious aspect has ever crept along the horizon of human thinking, probably, as has come in the last few years. During the war we gathered about in the passion of military attack and organization, shot our boys across the Atlantic, defied the "bees of the Atlantic," and made an impression in the world to the effect that we were committed forever to the democracy which we believe will grow more and more into the life of the world. Those days were determining in many ways. The aftermath has not been as clear and final as many of us had hoped and wished. The great certitudes that struggled for breath and came to the fore, the mystic solidifications and continuities in human thinking, and the passion for human going on and carrying on efficiently that we thought would come out in the might and majesty of a full, definite definition, somehow or other have passed into the mists and there has been a great deal of difficulty in the last few years in the world in keeping hopeful. The optimists' clubs have had to struggle and the pessimists have had some encouragement. We have not quite found ourselves. We have not quite located the program of the Christian evangel. And so it may be truthfully stated that the whole Christian Church and all the religions of the world, in so far as they are related at all to the Christian position, are feeling keenly these days that we are in an hour of supreme and crucial importance, and, with an absolute abandon that we may not have known before, the total Christian thinking and the total of Christian acting must be brought into service and brought into mobilization and helped in a concrete way to meet the issues of this tremendously significant situation. A high percentage of the forces that have been released in the last few years have been destructive forces; but there have been released other great forces that have been not only not destructive but tremendously constructive and helpful. I was talking with a man of national reputation the other day as we journeyed across the State in the same car, and he made the remark that there was less in the psychological attitude, a diminished friendliness to anything like denominational merger in the last four or five years than immediately after the war. That man's remark was true. We have had almost a renaissance in the last few years of denominational self-appreciation. Most denominations were feeling that in the struggle which we are bound to make in the conquest of the world for the Christian faith nothing counts but just devotion to Jesus Christ, and that growing out of the passions and devotion of the war we would humbly love one another deeply and finely and splendidly. We do not love one another less to-day; but we have lived long enough to find the tides of resurgent interest coming back upon us, we have had a deepening and enlivening conviction that our fidelity to Christ could best be expressed in our different denomintional organizations, and we have undertaken, in a sense, to revive our respective ecclesiastical organizations. We have a deepening appreciation of them that grows out of a number of things I cannot discuss, but it is very interesting to me to observe how all this ebbs and flows, how there are times when we step out into the area that searches and challenges deeply and gives force to a fresh dedication of all the forces that can be at all similar to us and can be identified with us in the range of our sympathy and interest, and we become broad-minded and take on a universal fraternization that is most remarkable.

Now, your speaker is not discouraged with these ebbs and flows. I think they come on in the providence of God and ought to be interesting to us and have their place in perfecting the scheme of God for human society and for the projection of Christianity into the social order of the world. Titanic forces beating into shape a new world order are struggling to-day. Nobody knows just how and where we are coming together. Certainly civilization never had as much asked of it as is asked of it to-day. Ecclesiastical organization never had the imperative demands made upon it that it has to-day, education never before had demands made upon it as are made to-day, social government never had to meet such conditions as it has to meet at the present time, and everything that comes into the area of human life, the area of mechanics and of capital and all that goes to make up the sum total of human life and interest is being searched afresh, and deeply, and the crisis without parallel is upon human society. Civilization will be reconstructed too. It is rapidly being reconstructed to-day.

One can scarcely keep up with the map or the times. There is a vast deal in the atmosphere that indicates tremendous tendencies to reconstruct the civilization that has crossed the centuries. Christ would not only have civilization reconstructed that the world undertakes to do every now and again. Christ would have civilization reborn, turned into the mighty regenerating power of the Spirit. He would have it respond to the passionate sanctification which grows out of the world's obedience to Jesus Christ and its deepening love and loyalty to his purposes in saving the race and building it up into Christ's likeness and holy fellowship. And in such an hour as this we do not exaggerate our faith when we declare that the Church is imperishable. And we do not intend to take that as an anæsthesia! We take hold of it because we want a grip on it for our own comfort and assurance, a stanch conviction that the Church is imperishable, that to whatever fresh challenge shall be put upon her she will respond, because her vitalizations are hidden in the depths of eternity and the kindling fires of her fellowship grow out of the Lordship of Christ over her life and soul. And it is a comfort to us that Jesus said, looking down through the centuries and observing their troubled ways as they fall in the mighty tides of irresistible tendencies and forces: "The gates of hell shall not prevail against the Church." And we have that mighty inspiration to gird us about and make us feel that we are not engaged in a lost cause, that ours is the privilege of finding encouragement in a determining element that is bound to meet all the vicissitudes of human society, disturbed and peaceful, selfish and unselfish. This mighty potentiality, this dynamic kinship of Christ and his relationship to society, is quite willing to walk into the arena where the confusion centers and where the world moves in a profound concern, and there face the problem and offer itself with a solution of the world's sorrows and difficulties and strifes. We are convinced in these days, as you are, that the Church must do more than merely survive. It must do that. It must ride on through the centuries; but that would be a very inadequate result for the Church. It must do more; and that more must be that it will not stop with mere existence. I am convinced, as never in almost a half century of public life, that nothing will meet the exigencies in the world to-day except a tremendous aggressive attack upon the forces of evil and upon the compromises that spiritually are not of the highest order. We shall not meet the occasion if we are satisfied with simply slight and moderate changes.

It is time for the Church of Christ to so beseech God and so throw the flame of her sacred passion into the crux of the world's struggle as to bring an unprecedented urge on all the forces that make for righteousness and bring back as by divine intervention something like that that fell at Pentecost. Many of us are feeling that we ought to tarry in our Jerusalem, and that we cannot go on well unless the Pentecost shall fall upon the universal Church. We must mobilize for this critical hour. I do not believe anybody knows just what God is going to conserve in our ecclesiastical life. We shall have to be ready for the shock, for the gas, for the most terrific impact, and have courage for it and make no apology for the Christian challenge. We shall have to have the Church standing for a Christian order where it has not been acknowledged and thought to be, where men have not seriously reckoned that Christianity would come. The sandals of the Man of Nazareth are off his feet to-day, and they press the soil of every human conflict, and the Church is more in demand than any other agency that has relationship to human thinking. And the Church must speak for Jesus. Its voice must be clarion, and strong, and clear, firm for justice, and impassioned by the Christ of the cross. We must speak for Jesus, must set Jesus forth, as I am feeling more and more, as the Christ for to-day. For whatever the day has in it, we may set beside its most distressed figure and most difficult passage the mystery and kinship of Jesus, the Lord. Small tasks are passing and the great tasks are here, small tasks for little groups. Some things the family or individual can undertake. Some things must be undertaken by a larger entity in which great units collect themselves and profound forces champion the kingship of Jesus and the lordship of righteousness in human society. So we need a growth which gets into a population like ours and makes democracy safe. For unless we put great saturations of Christian character and regeneration and sanctity on the individual units of our democratic life, we shall have a miscarriage of our great theory of democracy and of the right of a people to rule. Surely there is coming upon us a tremendous pressure at this point. We are happy in the ideals of our Americanism, but let us understand and feel deeply that unless we are careful about keeping the individual units of our civilization on high keys of Christian character and unselfish devotion to mankind, we shall be in the turmoil of undetermined policies. Great tasks call for the coöperative mind. The United Brethren Church wants to coöperate with you in every possible way, and every possible enterprise, and every possible field. We are very much in earnest about all this. We should like, with you, to be competent and coöperative, and to get alongside with you for these great tasks that call for the coöperative mind and united effort and universal and passionate coöperation of well-minded people.

We are feeling that Jesus and his programs challenge us. We have not very seriously thought through this program yet. Thinkers are growing into it to-day. More than two thousand biographies of Jesus have got to the libraries of the world. Right now more men are uniting to write about Jesus's character than ever before. Books that have reference to him are in demand everywhere. The world is struggling out of its cataclysmic abyss and is putting its heart up for a fresh survey of Christ. We are feeling that we must make him King, and that his supremacy of lordship we will exalt; for Jesus and his program challenge us to high moral character and deeper and deepening Christian experience. I sometimes stop to reflect awhile on converted people, and I am always impressed that we ought to say as definitely to Church members as before they came into the Church, we ought very definitely to say to people who have started in the Christian life, that we expect that life to be deeper and deeper and deeper, and that the mystery of our secularism and the mighty equations that make against spirituality in this day can only be met by the deeper dedication of Church members in all our Church organizations. O for a profound deepening of spiritual consciousness on the part of us in the Church! It may begin with us as ministers. We frankly expose our hearts and express our wish to be better and more Christlike men; and then we wish to invite every layman in the American Church to-day to dedicate himself to a deepening Christian consciousness. to dare him to speak again and again for righteousness. Jesus Christ challenges the Church at all times for evangelistic efficiency, and to the achievement passion, to the bringing-in passion, not a few heroes, but great heroes by the thousands and by the millions in the Church of Christ!

And the program of Jesus challenges to-morrow. We must assume a militant air. The Church must do it in the evangelistic fashion. We dare not even attack a cause so unworthy as the proposal to ask us to modify the prohibition law without understanding that we need not only to seek to overcome political action that would drag our civilization back, but also to insist that we be better Christians and have a more divine passion for leading our total population to Christ until keeping America dry will be inevitable, because American life has been saturated with the holy passion of Christ and with regenerating power. Moral militancy, accepting the position and accepting the experience of difficulty as a part of the bargain and a part of the game! I suspect I am speaking directly the conviction of your hearts when I say that there is growing in the heart of American Christianity a new courage, fresh and ardent and sweet and strong and Godlike, that is not going to shrink from what is difficult and will face our secularism and materialism and compromises and will expect the interference of God in human affairs. I believe we are going to attack with the mighty militancy of a triumphant Christian life, and with wonderful Christian efficiency. The race has risen through its protests. And ignorance and lust and coarse play in politics, and injustice are going down before the imperatives of righteousness. We shall have to dare again and again until we complete the task. We must take up the prophet's announcement to the world: "Awake to righteousness, and sin not." Churches aroused and regenerated and organized and steady and sure and put under marching orders; and Churches such that every man is on the firing line, and every equation that humanity can summon makes it responsible as it goes into the struggle to secure the victory! Impotent individuals must be transformed, and individuals scantily spiritual must be made new. We must attack wickedness wherever it is located. There is too much energy spent in maneuvering against one another. We will maneuver together against the old Harry and all his works. And we shall move forward remembering that the devil attacks in deep subtlety. The evasiveness with which he moves into the arena of human enterprises puts us into difficult situations and embarrasses the onward moving of the tides of the "power that makes for righteousness." Protestantism needs greater spirituality and greater simplicity and larger administrative efficiency. We must have brave leaders supported by millions of brave Christians in the pews. Christ alone can vitalize civilization. Only the Holy Ghost can vitalize our Christian regiments. Sixty million unconverted Americans should put us on our faces and bring us to our feet for the charge. Sixty million Americans unreached! Christianity never had such a chance as these sixty millions in America. And because we need the mightiest evangelistic campaign that Christianity ever put across, it must come within the next five or ten years. The most unprecedented era of revival power and passion that the world has ever witnessed must come at once. My heart is broken. Frequently at night I cannot sleep, but must rise because I am so deeply and profoundly convinced at this point. I want every altar in my own Church aflame with the passion to convert souls, and I pray that that passion shall lay hold on the universal Church. We United Brethren people believe that you Methodist people of the South stand for that mighty devotion, and that your hearts are set on the Pentecost of the twentieth century, and that you are willing to bury your selfishness and exert your devotion to Christ. And we offer you our hands and hearts in a covenant of devotion and service until America shall sweep the world into the kingdom and power of Jesus Christ.

ADDRESS OF PROF. JAMES W. EICHELBERGER, JR., OF THE AFRICAN M. E. ZION CHURCH

Mr. President, Bishops, and Members of the General Conference of the Methoidst Episcopal Church, South: I have the honor to bear you greetings and felicitations on behalf of the African Methodist Episcopal Zion Church. I bring assurances of good will and of mutual interest in all things that pertain to the establishment of ordered society and of the kingdom of God.

The A. M. E. Zion Church is cognizant, somewhat, of your great organization and your strides toward kingdom building. Ministering as we do to our people in almost every State you occupy in the United States, we have observed with quickening interest your devotion to education as evidenced by your magnificent colleges and universities and their influence upon the body politic. We are encouraged by the increasing responsibility which you so generously assume toward the education of the negro. We felicitate you upon your achievements in leadership training for the past twenty-five years, in which time the credits given have exceeded any other denomination's. We have been thrilled and inspired by your missionary enterprises, having expanded on the home field and gone "into all continents and assumed obligations to all races." The contribution of Bishop Capers and Bishop Galloway to the negro in America and of Bishop Lambuth in Africa are remembered with deep and lasting appreciation. The pronouncement of your bishops on race relations, the study of the negro in your mission study classes, and the leadership your communicants have given in furtherance of interracial understanding and good will have been heartening. According to press reports four thousand attended your Young People's Conference in this city in December, 1925. Nothing has occurred in this generation more luminous with meaning than the expression of that conference on race relations, which I quote: "There are conflict and strife, separation of groups of individuals, one against the other, unbrotherliness and antagonism which the Spirit of Christ cannot abide. These divisive, unbrotherly traits we must eliminate from our society. . . . Particularly do we feel that the situation in the South calls for the finest expression of the Christian spirit of generosity, service, and respect. In this matter, as in others, we must abide by the principles of Jesus—namely, the Fatherhood of God, the brotherhood of man, and the supreme value of human personality. We go on record as favoring, and we recommend that our Church take steps to bring about, as far as possible, equal advantages between the races in education, the administration of the law, in economic matters, and in opportunity for self-advancement." A Church in which there are such evidences of Christian consciousness commands our admiration and respect.

You are interested, no doubt, in a brief résumé of the progress of the African M. E. Zion Church. I take it that you know that this organization began in New York City in 1796 and has a constituency of more than a half million. In addition to Conferences in almost every State in the Union, it also has Conferences in Liberia, West Africa, and on the Gold Coast, and missions in the West Indies and in South America.

We are now at the beginning of an enlarged program. Our General Conference two years ago gave us new impetus and direction. A resident bishop was assigned, for the first time, to the Pacific Coast and is located at Los Angeles, another to Africa with headquarters at Cape Coast; another is to have residence at Oklahoma City. The migration of large numbers of our constituents and of others to centers in the North and the West laid upon us the necessity of making larger provision for the Church Extension and Home Mission work. This expansion had already begun through the Tercentenary Rally covering a period of five years in celebration of the landing of the first negroes in this country. This rally ended with the 1924 General Conference and gave us more than $400,000, the larger part of which was expended for churches in various sections. The Foreign Mission Board and Woman's Home and Foreign Missionary Society are attempting to establish two schools in Africa—one in Liberia and the other in West Africa.

Increased efforts are being made to make our schools and colleges more efficient in physical equipment, to offer more serviceable courses, and to maintain a wholesome Christian atmosphere, without which education, so called, is without dynamic and undergirding. Livingstone College, our chief institution, located at Salisbury, N. C., has recently undergone a reorganization under a new president, the fourth president in the forty-four years of the institution's existence. So thorough and satisfactory has been his work that the North Carolina State Department of Education has raised the college's rating. An effort is being made to raise $250,000 for new buildings and equipment.

Challenged by the moral and spiritual bankruptcy of our times and the need of an articulated constructive program of Christian education, we merged our Sunday School and Varic Christian Endeavor Departments into the Religious Education Department with full responsibility for the

Christian education program. Major emphasis is now being placed on leadership training. The Department's specialists are required to go in teams into each of the twenty regional areas in America and conduct Standard Training Schools, for which plan we are indebted to your Sunday School Board. A national convention of workers and leaders in the Church School meets in August of this year for the expressed purpose of redefining "the educational task of the Church."

The annual budget of $220,000 for the general fund and benevolences has been found to be far too small. This amount is being supplemented by large askings for home missions and educational institutions that will probably equal the amount of the present budget. More and more our Churches are sensing and ministering to the needs of their communities. Within the last year the mother Church in New York City has been rebuilt at a cost of a half million dollars. This Church has a life-centered program and makes use of its Junior Church, daily vacation and week-day schools, social and recreational activities, community house, and social service as means of its ministry. Ten other large church buildings that plan a seven-day ministry to their constituents and the needy, costing from $100,000 to $300,000, were built or started in 1925. A large number of less costly but none the less effective churches in smaller communities were erected or begun in 1925.

An increasing number of capable young men are entering our ministry, which is very heartening. We have more volunteers for the foreign field than funds. We point with pride to that large, faithful army of ministers, almost unknown beyond their Conference boundaries, who have not had the advantages of the younger generation, but who have forsaken all to follow the Lord Christ, who live in a house by the side of the road and are friends to man. These men are the evangels serving in widely scattered areas who, through the years, have been largely responsible for the social betterment and spiritual advance of the race group.

While we realize that our utmost efforts are but negligible in this great white harvest, I beg to assure you that my denomination is visualizing more and more the Church's supreme task in the world, it is proclaiming the good news with unabated zeal, and is meeting with an ever-increasing measure of success in having communicants, out of their scanty means, assume larger responsibility for kingdom building.

Like you, my denomination observes with intense and sometimes painful anxiety the Zeitgeist. It views with alarm what eminent leaders have dubbed the collapse of civilization. We deplore the exaltation of materialism to the subordination and, frequently, to the exclusion of abiding values. We watch with amazement and bewilderment the advance in learning, the progress of science, the daring and heroism, the expansion of business, the increase of Church population and machinery, and yet in spite of it the moral slump, the staggering increase of crime, and the lack of courage to displace pagan standards of conduct in society.

The manifest hysteria over the scientific method gives us deep concern. There is no disposition on my part to discredit the scientific method or the use of objective standards of measurement. I believe in the validity of the scientific method, but not in its finality. In its area, it is an advance over custom, empirical findings, and speculation which hitherto have been sources of authority. Groups that have been the victims of wholesale indictment because of the conduct of a few look longingly to a scientific method of arriving at conclusions to rid our judgments of many of the fallacies growing out of the inductive leap and of subjective standards of measurement. But the scientific method must be restricted to verifiable human experience. When its devotees attempt to project it so as to prove the mechanistic theory of the universe, or the nonexistence of God, and to disprove immortality, and other fundamentals in the realm of theology and of metaphysics, all that is within us rebels. There are values in this universe that do not submit to objective measurement, to test tubes and microscopes; there are subliminal values and realities in the universe which "eye hath not seen, nor ear heard, neither have entered into the heart of man."

My denomination believes in an immanent, transcendent God, who, "in the beginning, created the heaven and the earth," whatever might have been the process employed, and we believe "in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary."

Notwithstanding the din and confusion of our times, we rejoice that the presence of God is manifest in his world. Publishers tell us that the Bible is still the "best seller." Amid the frightful nightmares and convulsions of our times, earnest seekers after the truth are trying to know the mind of Christ and redefine and reinterpret it for our day. The popularity of the many recent volumes on the life of Christ by men of many races, among whom an author of repute has the audacity to describe him as "The Man Nobody Knows," gives evidence of the abiding and consuming interest in the Man of Galilee. The Denominational and Interdenominational Student Conferences in this country to ascertain the mind of Christ in certain specific relationships, and the Youth Movement throughout the world are prophetic of a new day of social righteousness.

A secular paper has said: "One might as well forget the law of gravitation in the physical world as to ignore in the social world the ethical principles which Jesus enunciated."

No feature of our religious situation is more encouraging than the rare insight and fearlessness with which religious leaders are approaching it. Dean Jacks, in his admirable little book, "Religious Perplexities," says, "Instead of the kingdom which is not of this world transfiguring the kingdoms that are, lifting them up to its own level, where every term of law is translated into a term of love and the very notion of a kingdom passes into that of a Father's house of many mansions, the reverse process has taken place. Love has forsaken its mission of converting law to its own essence and become a timid and apologetic fugitive, harried by the police." Professor Coe has made this poignant observation: "The older generation does, indeed, know something of the way of life, has, indeed, wisdom that is indispensable to the young. Some of the institutions of civilization deserve the loving loyalty of the new generation. Yet, dare we assume that any knowledge, wisdom, or institution of ours is sufficient for the new day? Have we anything to offer that deserves unquestioning acceptance? Is our religion itself good enough? Surely we of the generation that is passing away have bungled every human interest. Not one of the essentials of a reasonable human life—health, food, education, freedom of speech, economic justice, peace—not one of these is assured to the children of any nation, no matter what its prevalent religion may be. How dare we, then, assume that we can teach how to live? Must we not humble ourselves, rather saying to the oncoming generation: "This is the best we have; it is worth something, but it is only a clumsy approximation to real living. Take it, use what you can of it, but, above all things, rebuild it into something better." In his essay on "The Road Away from Revolution," the late President Wilson said: "The sum of the whole matter is this, that our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practices which spring out of that spirit."

Undoubtedly we are in the midst of a stupendous religious renaissance. There is an insistent demand that "to our fearless application of the standards of Jesus to personal habits, which long has been accepted as essential, we must add an even more courageous, soul-stirring, and nation-transforming program which will put Jesus in control of every form of acquisition, investment, wage scale, production service, labor, government, and international relation. It is the only way this economic age can be trusted with the tools and the resources of power, with mastery over peoples." The conviction is growing that "the gospel of Christ should be repudiated if its claims cannot be verified in our lives, there is no other defense for our faith."

I do not know that I understand the implications and limitations of a fraternal message. In my zeal, if not according to knowledge, I venture to indicate a few interests toward the realization of which the A. M. E. Zion Church is willing to throw every resource at its command with you and all others who would see a Christ-centered world.

War is the great peril to civilization. The enlightened judgment of mankind has substituted courts of justice for individual combat. Is it not time that this judgment be extended to international relations? Can the Church pronouce its benediction upon, and attempt to jutify, war any longer? My denomination feels that it is time we translate the angels' song into a living reality.

No cowardly motive prompts this plea. The valor of negro soldiers from Crispus Attucks, who shed the first blood for American independence, to the last man who went over the top in "No Man's Land" in the World War, is a fact of record. Professor Ellwood, in his "Reconstruction of Religion," expresses our thought: "Our civilization can no longer remain half pagan and half Christian. It must soon become one or the other.

. . . Unless the world becomes speedily Christian, it is bound to become speedily pagan. . . . Mankind must end war or war will end civilization."

Education is the backbone of democracy. When it is all the word connotes, education is a preventive of crime, of idleness, of sickness and high mortality, of improvidence, of dependency. It also develops desirable control in experience as well as transmits the accumulated experience of the race. I beg to remind you that in a number of States the race group most in need of education receives least appropriation and supervision.

North Carolina is an example of what a State can do when properly awakened to its educational responsibility to all of its citizens.

To the extent that the negro receives adequate education, to that extent he ceases to be a burden of society or to cause it anxiety. In this, he is no exception to any other race group. I think the records of education among negroes confirm the judgment as expressed by Bishop Galloway of sacred memory: "I dissent, with all the emphasis of my being, from the statement that education makes the negro more criminal. There are no data nor statistics upon which to base the assertion or justify the indictment. On the contrary, indisputable facts attest the statement that education and its attendant influences have elevated the moral tone of negroes."

With the opportunity afforded for education that fits for complete living, our next concern is in an opportunity to work under good conditions and for a saving as well as a living wage.

We appreciate the strides that are being made to provide better living conditions in negro sections of towns and cities. Very many of these sections are without lights, pavements, sewer connections, and other sanitary provisions. Such places are sources of disease and crime. There is small wonder that the crime record of the negro is not larger when we take into consideration his meager school opportunities, the wages that necessitate the absence and inattention of father and mother in the formative period of their children's lives, and the cramped, unhealthy quarters in which they must live. The position taken by the women's clubs in several States and other influences are already productive of improvements along this line. Much more needs to be done.

The increase of hospitals and institutions for delinquent boys and girls is also helping to simplify our problem.

Certain elements in our nation, abetted by some of the newspapers, are creating sentiment to repeal or modify the Volstead Act. They say that the law has not been enforced and therefore it should be repealed. Neither has the law against murder, nor theft, nor arson, nor fraudulent stocks. The American Bankers' Association is authority for the statement that America's annual crime loss is $3,500,000,000. It is alleged that there are 10,000 homicides a year, and only three per cent convicted. Shall we also modify or repeal the laws against murder, theft, arson, and others because they are not enforced? Having seen the direful effects of the liquor traffic in this country, we are determined to bend every energy and to use every honorable means that America shall never again be afflicted with the open saloon. On behalf of my denomination I pledge our support against every move to repeal or modify the Volstead Act. Enforcement is needed and not modification.

Another American principle which is violated too often is the right of trial by jury. To quote a statement credited to an organization of the white women of Texas: "Lynching is the black spot on America's soul. So long as America holds the record for its illegal taking of life, so long as the headlines of foreign papers carry in large letters 'America Burns Another Negro,' just so long will her shame be world-wide. We have no security unless the law protects us. Mob violence knows no law. As women, as mothers of men, we protest. We condemn every violation of law in the taking of life, no matter what the crime." There is nothing to add to this except the hope that Christian influence will soon be brought to bear that this orgy of illegal taking of human life be ended. The reduction of lynchings and other illegal killings in recent years, more particularly this year, gives us reason for renewed hope.

Probably the wet forces of this country have no stronger support for their attempted defeat or nullification of the Eighteenth Amendment than the precedent set by the disregard of the Fourteenth and Fifteenth Amendments, which conferred citizenship rights upon "all persons born or naturalized in the United States and subject to the jurisdiction thereof." I know there are some leaders who say that the question of the ballot has been settled. But God forbid that anything may be settled in this country until it is settled right. The Church must take a courageous stand in favor of the enforcement of all law or lose its soul.

The question that above all others challenges the genius of Christian leadership in America to-day is the question of race relations. It is not a Southern question. Certain aspects are peculiar, however, to the South. Certain other aspects are distinctly Northern, some are general. It is a human question in evidence wherever two distinct race groups live together in large numbers. No large area of this country can assume a holier than thou attitude in this matter. It is a comforting fact that none have a more vitalized grasp of the situation and none are doing more to make the golden rule effective in race relations than are Christian leaders in the South.

To the extent that "the sovereignty of right and the law of love in applied helpfulness in all the relations of the white race to the negro" obtain will the question of race relations be settled.

A traveler tells the story that he was very fearful of losing his way in Yellowstone Park until the old Indian guide said to him: "You can't lose your way. There's but one road." There's but one road out of this dense wilderness of suspicion and misunderstanding, and that is the Christ way, the way of the golden rule. The Commission on Interracial Coöperation is pointing that way with marvelous success, and we are content to follow their leading.

I have thus indicated the submerged desires and dreams of my denomination and of negro people in America:

"Dreams are they—but they are God's dreams!
Shall we decry them and scorn them?
That men shall love one another,
That white shall call black man brother,
That greed shall pass from the market place,
That lust shall yield for the love for the race,
That man shall meet with God—face to face—
Dreams are they all,
But shall we despise them—
God's dreams!"

Mr. President and Bishops, we are indebted to you for your Christian, statesmenlike expression to this General Conference anent race relations: "Christianity is a failure unless it can bring the different races into right relations with one another and set them to living on the basis of brotherhood in the household of God."

I am commissioned to express to the bishops and members of this General Conference that it is the sincere wish and ardent prayer of the African M. E. Zion Church that your sessions will be constructive, that your great Church during the incoming quadrennium shall be abundantly blessed of God, and that on the field our loyalty to the Great Commission and our obedience to the heavenly vision will be so manifest that the world may know that the Lord Christ has sent us.

ADDRESS OF BISHOP REVERDY C. RANSOM, OF THE AFRICAN METHODIST EPISCOPAL CHURCH

The bishops of the African Methodist Episcopal Church have conferred upon me the honor of bearing to the General Conference of the Methodist Episcopal Church, South, fraternal greetings from our denomination.

I am happy to greet you in the Lord.

Your history proves that you are a people of strong convictions and that you have the courage to defend those convictions. We hear of no division or serious controversy in your ranks over the birth, death, and resurrection of our Lord Jesus Christ. Thus far you have had the strength to stand against the urge of a self-indulgent and pleasure-seeking age by refusing to change or lower the Methodist standards to catch the popular tide. However strongly you may differ from the convictions which gave birth to the African Methodist Episcopal Church, I am sure you will give respectful tolerance to the irrevocable decision and lofty ideals that have been for more than one hundred years our strength and guiding star.

In the providence of God black people have been influentially connected with Christianity from the day that Simon Cyrene bore the cross of Christ up Calvary to the place of crucifixion. The Ethiopian eunuch who was the first Gentile convert to Christianity was a black man.

To-day, in this latest hour of the Christian world, the African Methodist Episcopal Church, the oldest daughter of American Methodism, greets you as an heir of our common heritage. Though the African Methodist Episcopal Church is the black child of white parents, she is entirely legitimate. We hold the same doctrine and polity. We have never let cool the fire, the fervor, and the zeal that have carried Methodism around the world. The teachings of John Wesley and the hymns of Charles Wesley have given us strength with which to stand and wings with which to fly.

In 1787 Richard Allen and other colored members withdrew from St. George's Methodist Episcopal Church, in the city of Philadelphia, because they had been dragged from their knees while attempting to enjoy the high privilege of the "communion of saints," side by side with others at the altar of that church, and further, because they had been segregated in the seating arrangement in the pews of that church. When Richard Allen and those who sat with him were molested in their act of worship they said: "Let us alone, and when the services end we will go out and trouble you no more." The African Methodist Episcopal Church dates its history from that incident and from that day.

It thus becomes the first Protestant Church born on American soil. Its protest, however, was not one that was considered doctrinal. They took their stand upon the Mars' Hill doctrine as proclaimed by St. Paul, that God had made of one blood all nations of men, also upon the doctrine proclamed by the Apostle Peter when he said, "Of a truth I perceive that God is no respector of persons," and again when he said: "God has showed me that I shall not call any man common or unclean." It should also be recalled that in the year 1787 the Federal Constitution of the United States was adopted in the city of Philadelphia, and that at that time the spirit of the Declaration of Independence was in the very air. The preamble of that Declaration of Independence breathes the spirit of our common human equality, based, as it is, upon the teachings of Jesus, who set up his kingdom among men on the doctrine of the divine Fatherhood of all men, who through his redeeming love stand upon an equal plain of common brotherhood. This was as strongly believed in and upheld, by the humble black Christians of Philadelphia as it was by their white fellow Christians.

The African Methodist Church erected by Richard Allen and his followers on the corner of Sixth and Lombard Streets, in the city of Philadelphia, Pa., was the first church, or meetinghouse, erected by Americans of African descent in the United States of America. Both in the Church and in the courts they suffered much persecution from the elders of the Methodist Episcopal Church in Philadelphia; so much so that certain members who had withdrawn from St. George's M. E. Church, with Richard Allen, organized under the Church of England. But Richard Allen refused, saying: "We are beholden to the Methodists, under God, for the light of the gospel we enjoy; for all other denominacions preach so high flown that we are not able to comprehend their doctrine. Sure am I that reading sermons will never prove so beneficial to the colored people as spiritual, or extempore, preaching."

The African Methodist Episcopal denomination was organized in 1816, with Richard Allen as its first bishop. It has, therefore, one hundred and ten years of independent, organized existence. It has 700,000 members, 6,950 churches, 313,000 members in Sunday school; it has 3,000 Allen Christian Endeavor Leagues, having 141,000 members. This Church owns fifteen million dollars' worth of property. It collected last year, for all purposes, $3,450,000. We have eighteen Episcopal Districts, or areas, including Canada, British West Indian Islands, the Virgin Islands, Haiti, Santo Domingo, South America, West Africa, and South Africa. The *Christian Recorder*, our chief denominational organ, was established in 1852 and is the oldest paper published by negroes in the United States. Our Sunday School Union, in Nashville, Tenn., was the first attempt by negroes to print Sunday school supplies. Wilberforce University, at Wilberforce, Ohio, established in 1863 by the A. M. E. Church, is the first school established and supported by negroes for higher education in the United States.

The outstanding service and influence of the A. M. E. Church have not been simply religious and spiritual. It has taught Americans of African descent self-reliance, self-confidence, self-respect, and manly independence. It has taught colored people to respect and follow the leadership of men of their own race. It has demonstrated to all people, black and white, the ability and capacity of the negro to organize, manage, support, and control his own affairs. It has been a training school in self-government and stands to-day as the oldest independent, organized government on the face of the earth by the people called negroes.

Following these declarations, I am swift to acknowledge the encouragement, help, and sympathy that our white fellow Christians have extended to us, for more than a hundred years, as we have striven to establish the Christ life among a people struggling to rise out of ignorance, poverty, and sin. We claim a share in the gratitude and appreciation for what the Methodist Episcopal Church is doing for the colored people within its fold and for the substantial aid and sympathy which the Methodist Episcopal Church, South, is extending to her legitimate offspring, the Colored Methodist Episcopal Church. More than this, despite the degrading and brutalizing influence of slavery and the very acute and sensitive passions, prejudices, and traditions which separate and divide us now, not along lines of character, intelligence, faith, or doctrine, but those of color and of race; yet history may be challenged to show another people who have lifted their former slaves to so high a plane of religious, civic, intellectual, and industrial opportunity and freedom as have the American people under the influence of the gospel of Jesus Christ. Nor throughout the ages has any people more richly rewarded Christian sympathy and brotherly kindness than have the black people of the United States. The Church I represent does not stand alone as a religious organization controlled by black men and women. The African Methodist Episcopal Zion Church and the Colored Methodist Episcopal Church are achieving spendid results in the moral, religious, and intellectual life of our people. These three bodies of negro Methodists, numbering perhaps one million five hundred thousand members, have made more than one friendly approach to each other to agree upon a plan, or basis, for organic union.

So far we have failed. But we know our failure to unite cannot be regarded as a racial characteristic, since other great bodies of Methodists, far surpassing us in wisdom and intelligence, have seen their efforts toward union end in failure. But our faith in ultimate success survives. We expect to see this mighty host of negro Methodists united to wield their unified power and influence to strengthen and enlighten the character and mind of our people and add to the forces that make for righteousness in our common country.

As negroes, our direct activities are, by force of prevailing conditions, kept within the narrow boundaries of color and of race. But our love, our sympathies, and our prayers far transcend these narrow and un-Christlike horizons. Though occupying the humblest place in the ranks of the people of God, our access to him is none the less free to labor for the triumph of the Prince of Peace.

The devices of statesmen, such as the League of Nations and the World Court, are but feeble gestures toward the peace and union of a divided world. But Christianity and the spirit of American Democracy have it in their power to bring peace and brotherhood to a distracted world. The negro in our midst is the crucial test of both American Democracy and Christianity. If we would vindicate our Democracy, if, as children of God, we would be in Christ Jesus, we cannot travel the path before us with ranks divided in sympathy and in love.

With the negroes ever multiplying in the midst of the nation, there can be but slow progress and no attainment of the high goals we seek in Church and State except as these black millions have opportunity to contribute freely of the highest and best things of their mind and spirit. Out of the rich depths of their deep emotional nature, your black fellow Christians are ready to set fire to every high purpose you nobly conceive. Our paths do not lie apart. They are one in our common labors for the salvation of men through Jesus Christ and in our consecration to work for justice, temperance, orderly processes of law, righteousness, and peace.

The Church for which I speak bids me assure you of our cordial co-operation and fraternal good will in faithfulness to the tasks which our Lord has given us to fulfill.

We know not what great national perils may await us. Let them come, with whatever violence they may—of this I assure you, we shall ever stand to our arms as God's last reserves to turn the tides of battle into moral and spiritual victory.

ADDRESS OF DR. G. M. NOBLE, OF THE C. M. E. CHURCH

To the Bishops, General Officers, and Delegates, Venerable Fathers, and Brethren, Greetings: I am happy to bring to this honorable body the greetings of the Colored Methodist Episcopal Church in America, now assembled in her fifteenth quadrennial session in Kansas City, Mo. Nothing gives me greater pleasure than to bring these sincere greetings from my Church to yours.

For the fifty-six years of our corporate life the relationship of these two Churches has been that of *mother* and *daughter*.

On December 15, 1870, *you set us up; but you did not set us off*. And for fifty-six years you have been both to us a *friend and mother*. You have helped forward the most essential movements of our Church and race. Your money, by the thousands, has gone into the Missionary and Educational Departments of our Church. In helping us in the development of our Church you have helped us also in the lifting of the entire negro race.

Believe me, the C. M. E. Church regards you her best *friend and mother*. We come to renew our allegiance to you, and to assure you that, whether we live in the North, in the East, in the West, or in our native Southland, we love you with that warmth of heart and fervor of soul which was so manifest in us during the dark days of the Civil War.

Your mothers, grandmothers, and sisters slept behind a wall of "black fidelity" while you, your fathers, and their brothers followed General Robert E. Lee in the greatest war of modern history. And when you bear in mind that every negro knew the issues of the war, then you can appreciate the fact that the negro was loyal and true when to have been otherwise would have injured the white race in the South and disbanded the armies of the South.

We were loyal to you then; and we are loyal to you now. We loved you then, and we love you now. The negroes of our Church have never learned to hate, and I pray God they never will. We were your best friends then, and we are your best friends now.

But I come to bring you the greetings of my Church. The memory of your many good deeds for our Church and race are precious to us. And we hope that we shall never disturb this pleasant relationship by either word or act. We bring you the greetings from 10 bishops, 12 general officers, 150 presiding elders, 2,500 pastors, and near 400,000 members.

Bishop Isaac Lane, our retired bishop, who was with the Church in its organization, still graces the Bench of Bishops and preaches the gospel with wonderful power.

Bishop R. S. Williams, of Georgia, our Senior Bishop, is mighty in words and in deeds, and is prosecuting a wonderful program of education and missions in Georgia.

Bishop Elias Cottrell, of Mississippi, "the Galloway of Colored Methodism," is the founder of the M. T. I. College at Holly Springs, Miss., and now is strengthening the facilities of Lane College, Jackson, Tenn.

Bishop Charles Henry Phillips, of Ohio, "the St. Paul of Colored Methodism," has planted the Church in many parts of Indiana, Ohio, and in far-away Arizona, New Mexico, and California. He has earned the enviable title, "scholar, historian, and missionary expansionist." He is committed to the task of raising $150,000 for Miles College, at Birmingham, Ala.

Bishop R. A. Carter, of Chicago, Ill., is "the Little Giant of the Northwest." He is a scholar and an orator. Many Churches stand to his credit in the East, North, and Northwest. Large, up-to-date buildings abound in his district.

Bishop N. C. Cleaves, of St. Louis, Mo., is the "Black Spurgeon" of the race and the "Big Brother" of the Church. He is a great gospel preacher and logician. He builds and lifts the race, but carries neither horn nor drum. Great churches stand to his credit in Ohio, Indiana, Kentucky, and Nebraska.

Bishop R. T. Brown, the scholar and veteran leader; Bishop J. C. Martin, the financier; Bishop J. A. Hamlet, the journalist and student; Bishop J. W. McKinney, the quiet gospel preacher—all represent a virile, active leadership. With zeal and wisdom and courage, they are all pushing to completion great programs in their respective districts. This is true of every bishop on the bench. They told me to tell you that peace and mutual good will prevail throughout the Church and connection, and that our tender ties of love and friendship and sympathy with your great Church are stronger than ever. The C. M. E. Church stands for interracial peace and good will East, West, North, South.

We stand for the same principles of doctrine, polity, and tradition that you handed down to us, as a sacred legacy and heritage, in the beginning of our corporate history. We stand foursquare upon all these Methodist fundamentals, enunciated and expounded by the sainted John Wesley. We believe in Christian education, with the emphasis on *Christian.*

There are no Modernists among us. We believe in the *Virgin birth of Jesus Christ!* Amen! We believe the Bible from lid to lid and from cover to cover. We teach that you may climb up in culture and scientific achievements until you stand upon the dizzy heights of the knowledge of the ages; and yet, if you are not born again, you are an heir of hell. *Men must be born until they can square their lives with that of Jesus Christ!*

The bishops of our Church are sound on all of the great principles of Methodism. In fact, they are Methodism in the concrete. They demonstrate that Methodism is religion, and that real Methodists think along lines that open up into endless evolution. Methodism is religion on fire. It is genius evangelistic.

We, the Colored Methodist Episcopal Church—yea, we, the negro race, look to you, the great M. E. Church, South, to take the lead in the solving of the race problem in the South. You, in spirit and in truth, represent the *New South* and a *New Nation.*

We are now in what some are pleased to call the "transition period" of our race's history. The negro is migrating North, East, and West, and some observers are alarmed over the situation. But why be alarmed? God is still in the heavens, and whatever transpires will in the final analysis be for the good of those who love and fear God.

We should all bear in mind that the negro race is a great big race, 15,000,000 strong, and that there are *now* more babies born in the South among us in a day than migrants who go North in a month. Hence the greater portion of the race will remain in the South.

The negro has always, in the past, adjusted himself to the changing conditions through which he has passed with patience and wisdom and good old common sense. Give him time and he will pass through this period with credit to himself, the Church, and the nation.

Sixty-three years ago four million negroes suddenly found themselves free. What did they do? They began at once earnestly to adjust themselves to the new conditions. The demands of freedom were diametrically different from the demands of slavery.

Slavery imposed control from without and made work a badge of servitude; how different was freedom!

Freedom demanded self-control, self-reliance, self-respect and taught the dignity of labor and the glory of service!

The transition from slavery to freedom, though quick and imperative, was nevertheless successfully and wisely made by our people. We made mistakes, of course, but our mistakes were not different from those of other races, who passed through similar periods.

The only remedy for the mistakes of freedom is more *freedom*. And the defects and evils of education are cured by *more education*.

The greatest needs of our people to-day are educational. Education makes the race moral, industrial, and spiritual. It decreases crime and increases economic and industrial efficiency. It elevates the whole moral tone, and increases the intrinsic worth of our citizenship. In a word, it does for us what it does for all other races. More schools with nine-months terms and with adequate facilities are paramount in the lifting of my folk.

Give us schools adapted to our needs, whose curriculum has its basis in necessity, with genuine purpose, high aims, and *broad scope*, whose program connects capacity with opportunity, and in another sixty-three years, under God, we will make race prejudice look like a "whipped and chased cur."

The purpose of education and freedom are one and the same—service. The negro, trained and disciplined in the hard school of slavery, has profited by the opportunities that freedom brought. For two hundred and fifty years the old prophetic bush burned, but would not consume. Finally, God spoke to Douglass and the march for freedom began. The Methodist Church was the first religious organization to demand that the negro was a man and that all men must be free.

Douglass was our Moses; Lincoln was our pillar of fire by night; the Church was our pillar of cloud by day; Booker T. Washington was our Joshua. He discovered optionalism in education and taught my race that the highest and best education is the most useful training.

Slavery, like the old Jewish law, was our schoolmaster to bring us into the larger liberty of a free race. It gave us the patience that is so characteristic of our people to-day in every stress and trial.

The negro is here, and he is here to stay. He is the only dark race that can look the white man in the face and live. The Indian tried it and died by the millions.

For more than 300 years the colored man has moved steadily forward in those things that make for racial and national greatness.

Prior to 1865 most of us were slaves in a way—some morally and mentally, others politically; but with the death of slavery freedom's morn broke through the clouds, enveloped the mountains with a halo of light, touched the plains with gladness, and from these mountains and plains came trooping home the ex-master and the ex-slave. They formed an alliance with faith and mutual good will, and a New South, a New Nation was born. The truth was verified that "out of one blood God had made the nations of the earth," that men have a common origin, one God is our Father and all of us are brethren, hence they have a common mission; and if they have a common mission, they therefore have a common destiny. Amen. All must add to the productivity of the world and glorify God.

"Fleecy locks and black complexions
Cannot forfeit nature's claims;
Skins may differ, but affections
Dwell in black and white the same."

SOME THINGS THE RACE HAS LEARNED

1. That no race can be lifted out of ignorance into intelligence by legislation.
2. That thrift, industry, education, and money will enthrone manhood and bring respectability.
3. That religion and honesty are the potential forces in race uplift.
4. That all of us, white and black, must draw the line between the criminal and the decent citizen. That all negroes are not the same; and all white people are not the same.
5. That our problems must be worked out in the home, in the Church, in the school, and in the field.
6. That civilization will endure and peace will ensue in proportion as men and women will square their lives with the principles of Jesus Christ.

We will never separate now. We have been together too long. You need us and we need you.

For every great personality in the white race, there is a corresponding character in the black race: Moses had his Jethro; Solomon, his Black Queen; Cæsar, his Hannibal; Asa, his Zerah; Napoleon, his Tou Sount Le Overture; Francis Asbury, his Black Harry; George Washington, his Phillis Wheatley; Theodore Roosevelt, his Booker T.; Jesus Christ, his Black Simon of Cyrene.

Every white man has his "John" and every negro has his white hero.

Come away from the back alleys, the brothel, and the saloon. The negro does not live there. We live in the American castle, a temple of purity and religion.

When you want to find a real negro, go to the best homes, the schools, and the Churches of the race; and if you would see him and appreciate his wonderful progress, you must look at him with your intellects and not your prejudices. The M. E. Church, South, demands this very thing. What meaneth Paine College?

The colored man, like his white brother, must be judged by his best, and not by his worst.

The world is God's great workshop, and we all are the products of his industry; the chips are all about us, but the products are far from finished. The negro is the product of the school, the Church, and the home. No organization has contributed more to the general uplift of any race than the great M. E. Church, South, and in no section of this country has the negro developed as he has in our beloved Southland.

THE JEWS

When the Jew came to this country, he was isolated, oppressed, and persecuted. He neither protested nor complained. He simply turned his energies toward business and work and used the opportunities given him. To-day, the Jew has crucified race prejudice upon the cross of thrift, industry, and economy, and holds and controls with a master hand the financial market of the world. What the Jew has done, the negro has decided to do. Hence, the thoughtful, progressive negro is making no noise and raising no fuss about this or that, but has decided to "saw wood" and say but little. And if you want us to saw wood, give us what we need.

In the face of our advice to remain in the South, the negro has decided that he can and will live anywhere anybody else lives. He believes that he can live in hell, at least for a while.

And finally, brethren, let me speak the thoughts of my own soul, which are the thoughts of my Church and race. We confess we cannot understand why the colored man is not given an equal chance with the other men of other races who come to America from every part of the world. Have we not proved our value in peace and war? What lack we yet?

The colored man does not want social equality with you, nor any other race, but we do want "equality before the law." We do want a man's chance to do a "man's job." We do want a reasonable share in the government under which we live. We don't particularly care to sit with you on the railroad trains, but we do want decent, sanitary apartments in which to ride.

And, brethren and fathers, we think we have a right to every benefit and privilege for these, your humble children, guaranteed to the citizens of our great country. If not, why?

OUR CONTRIBUTION

We have demonstrated our loyalty to freedom, democracy, and civilization. Our soldiers fought in every war, from Boston Commons to Belleau Woods and No Man's Land; we have trebled our population in sixty-three years and cut our illiteracy to about twenty-five per cent. We are not a race of paupers and loafers and criminals, but a race of law-abiding citizens. We have tunneled the mountains, felled the forests, bridged the rivers, nursed your babies, and raised your sons.

We have dug out of the earth over one and a half billions of dollars in wealth. The race has 82 banks, 40 insurance companies, 43,000 churches with nearly 5,000,000 members, 3,000,000 Sunday school pupils, 100 bakeries, 500 periodicals, 600,000 homes, 60,000 businesses, and 1,000,000 farms. The race bought, during the war, $2,000,000 in Liberty Bonds.

In the literary world, we have mastered the obtuse questions of law; we have translated the Latin and Greek; we have sat with Paul at the feet of Gamaliel; we have reasoned with Kepler and sung with Vergil. A race that has done so much under handicap should have every encouragement and right under the law.

Venerable sirs, the doors of hope and opportunity which stand open for my people in the South, on all the essentials of racial progress, are ours because you have stood as sentinels on guard in our defense. Your voice is heard and felt against crime of every kind in all the land. To your press, both secular and religious, to your pulpit and pew is due the credit for a crystallized sentiment against mob murder in the South.

We congratulate you upon your great Church's wonderful progress in the past four years; we congratulate you upon an increase of members in one year of 100,000; we congratulate you upon raising $27,000,000 for missions and the stupendous sum of $70,000,000 in four years.

Further, I am glad to say in this great presence that we, the Colored Methodist Episcopal Church, have been the grateful recipients of a very large sum from your splendid generosity.

Your gifts have given new impetus to and infused new life into every phase of our Church activity. And now my Church is brimful of buoyant hope and spiritual enthusiasm.

SOME SIGNIFICANT FIGURES

During the past quadrennium we have raised money as follows: Through our Missionary Department, $118,981.53; Book or Publishing Department, $113,692.74; Board of Conference Claimants, $71,567.07; Financial Department, $24,973.73. Total from all departments from General Funds, $329,215.07.

We have also erected the following magnificent school buildings:

M. I. College, Holly Springs, Miss., chapel	$100,000
Texas College	110,000
Haygood Institute, Administration Building	60,000
Dormitory	3,500
Holsey Institute, Williams Hall	50,000
Dormitory	2,750
Paine College, two buildings	107 000

This gives an accomplished building program for the four years of four large, imposing buildings at a combined cost of $428,250.

We could not have accomplished this splendid work had it not been for your great help and coöperation. The Interracial Commission on Race

Relations now operating throughout the country is but the fruit of the splendid work done by the leaders of your Church and mine for the past fifty-six years.

In fact, the great M. E. Church, South, and the C. M. E. Church have been out and upstanding Interracial Commissions for fifty-six years. Bishops Miles, Bebee, Holsey, and Lane builded more wisely than they knew. They handed down to worthy successors—Bishops Williams, Cottrell, Phillips, Carter, Cleaves, and the rest—the great spirit of brotherhood and interracial good will; and to-day, wherever our ministers and members live, there you will find peace, love, sympathy, and friendly coöperation. This is true North, South. East, and West.

We keep our pulpits free from political and racial antagonisms. For this we were called "Democrats and White-Folk Negroes." But to-day those same people are jumping over-themselves in order to get on "Interracial Commissions."

But leaders of your great Church and leaders of mine are carrying on this work of interracial sympathy, understanding, and coöperation, and they are making no noise about it.

OUR HOPES FOR THE FUTURE

Let me say, as a last word to your great Church, that it is our sincere wish and prayer that you continue to help us through our departments in the future as you have nobly done in the past; that you help our missions in the North, East, and West just as you do in the South. In this way your great influence will be felt for good throughout our great country. We are your children, loyal to your every interest, and you cannot afford to fail us simply because we are following up our splendid sons and daughters who cross the "Ohio River."

Sirs, we are not falling, but rising higher every day. We are not like Israelites fleeing from the fleshpots of Egypt as some would have you believe, but we are Israelites right in the land of promise. And under your splendid leadership and direction our Church with its penury and your Church with its bounty, shall yet feed millions of the children of Ham with the bread of knowledge and religion.

Hear me, under your leadership truth crushed shall rise, justice shall be enthroned, right shall make might, and right the day will win.

Now, we are all the sons of God, children of a common Father. We have a common origin, a common mission, and a common destiny.

When the sons of Noah, Ham, Shem, and Japheth shall meet and shake hands beneath the Cross of Christ,

"The wilderness and the solitary place shall be glad for them;
And the desert shall rejoice, and blossom as the rose.
The eyes of the blind shall be opened,
And the ears of the deaf shall be unstopped.
Then shall the lame man leap as an hart,
And the tongue of the dumb shall sing;
Waters shall break out in the wilderness,

And streams in the desert.
The parched ground shall become a pool.
And the thirsty land springs of water.
The *redeemed* of the Lord shall return to *Zion*
With songs of everlasting joy upon their heads.
And men shall beat their swords into plowshares,
And their spears into pruning hooks."

Then "the mountains shall kiss the morning, radiant and refulgent, and all the waves of the sea shall become crystal keys of a great organ upon which the everlasting joy shall play the triumphant march of the world's redeemed."

VIII. REPORT OF BISHOPS

BISHOP WARREN A. CANDLER.

Dear Brethren: As you will recall, the General Conference held at Atlanta, Ga., May 2–18, 1918, adopted a report recommending "that each bishop shall make to the next General Conference a full report of the work in his district, giving the statistics of Church membership, gains and losses, new enterprises, and especially the spiritual outlook of his district."

The General Conference held at Hot Springs, Ark., May 3–25, 1922, did not renew this action; but, assuming that reports from the bishops would be desired and expected by the General Conference now assembled here, I beg to submit the following report:

The episcopal district assigned me in 1922 was composed of the Baltimore, Virginia, and Louisiana Conferences. But on account of the deaths of Bishops Atkins and Murrah, and the inability of Bishop Hay to return to the district in the Orient to which he had been assigned, the plan of episcopal districts was changed, Bishop Hay being assigned to a district composed of the Little Rock, North Arkansas, and Louisiana Conferences, and I to a district composed of the Baltimore, Virginia, North Alabama, and Alabama Conferences. Accordingly I report the work of the four Conferences last mentioned, and Bishop Hay reports for the Louisiana Conference, which Conference I held no longer than the two years of 1922 and 1923.

For the four Annual Conferences previously mentioned as composing my district as finally formed I report statistics as follows:

Conference	Membership 1922		Membership 1926	
	Lay Members	Itinerant Preachers	Lay Members	Itinerant Preachers
Baltimore	81,662	254	87,494	267
Virginia	146,234	345	153,363	370
North Alabama	117,478	352	132,170	367
Alabama	82,872	230	85,222	230
Total	428,246	1,181	458,249	1,234

These show an increase of lay members (including local preachers) of 50,003 and an increase of itinerant preachers of 53.

In these Annual Conferences there has been marked progress in the field of education also. I endeavored to secure from the presidents of the colleges and the principals of the secondary schools within the bounds of the district exact reports showing the increase in the value of the property of their respective institutions and the increase in the number of students from 1922 to 1926; but some of the reports sent me vary so much from others and fail to give the figures desired; hence it seems proper to make no detailed statement concerning any particular institution, because such statements cannot be given for all. It is perhaps sufficient to say that each and all show most encouraging growth in the value of their properties and endowments and their enrollments of students. In the report of the Board of Education to the General Conference this achievement will be shown, doubtless, in detail.

Since the year 1922 the Montgomery Memorial Hospital, at Montgomery, Ala., has been acquired and opened for work. The report of the General Hospital Board will set forth fully its present condition, worth, and work.

During the quadrennium the Baltimore Conference has established at Gaithersburg, Md., the Home of the Aged and Orphans of the Baltimore Conference of the Methodist Episcopal Church, South. The total value of this property is estimated to be $240,000. An interesting feature of the institution is its plan for erecting on its grounds homes for superannuated preachers.

Belonging to the Virginia Conference is the Virginia Conference Orphanage, at Richmond, Va., in which about 200 orphans find a home and tender care. The value of the property, including its endowment of $55,100, is not less than $500,000.

The Alabama and North Alabama Conferences jointly own and operate the Alabama Methodist Orphanage, located at Selma, Ala. In 1922 the property of the institution was valued at $145,237.07, and there were 68 children in the home. The present value of its property is $222,046.01 and there are 200 children in its care. The increase in its assets during the four years has been, therefore, $75,809; and the number of children in the Home has advanced from 68 to 200—an increase of 132.

In the North Alabama Conference a notable work in the matter of homes for superannuate preachers has been done. The work has been committed to Rev. J. W. Norton, who has prosecuted it with tireless zeal for many years; and at the last session of the Conference the report showed that it owned 44 homes valued at $220,000.

The Virginia Conference owns one such home.

In the other Conferences of the district there have not been provided as yet any homes for superannuated preachers.

The foregoing facts and figures set forth in this report justify the conclusion that the spiritual outlook in the Conferences which have composed the First Episcopal District during the four years from 1922 to 1926 is most encouraging. The total number of members and preachers within these four Conferences at present exceeds that of the whole Church in 1845 by 121,696 souls and more than the total for 1866 by 27,802. The net increase of 11,518 in the number of ministers and members in these four Conferences during the year 1925 is twice as great as that of the entire connection in the year 1900, which was 5,641. The North Alabama Conference alone during 1925 had a net increase of 6,657.

Truly the God of our fathers has been, and is, with us.

BISHOP COLLINS DENNY

Dear Brethren: Four years ago I was given charge of the four Annual Conferences in the two Carolinas, and for the quadrennium that has been my special work. By the blessing of God I have been able to hold each session of the Annual Conference in the two States mentioned. In addition it has been my privilege during the quadrennium to attend at least once the District Conference in each of the thirty-two districts of those Conferences, with the exception of one district. To many of those District Conferences I have had the pleasure to go more than once. Because of conflicts in dates I could not attend any session of the North Wilkesboro District Conference in the Western North Carolina Conference, though I did make a tour through that district and preached in six of our churches.

Of the entire membership of our Church more than one-seventh lives in the Carolinas. The distances are great, the congregations numerous, a large proportion of the work is circuit. In that wide field there is opportunity for the use of all the time and energy of any man, and in the work of visitation and preaching I have with joy spent the greater part of my time. As my custom has been since I was charged with the responsibility of the episcopal office, I have spent many months each year in travel and work in the territory of which I have had charge. In the Carolinas, as in other parts of the Church in which I have worked, I have found it possible to preach on many week days to congregations that filled the Churches, and in that kind of work I have kept busy.

With the rarest exceptions the appointments of the preachers have been fairly satisfactory to the congregations and not too burdensome to the preachers themselves. It has not been possible to assign each preacher to such a charge as he needed, for while the salaries of the preachers in very many instances have been increased, those salaries do not always enable the preachers to meet the needs of their families for health and the education of their children. The manifest purpose of our preachers to educate their children is heartening, and in every instance where it is possible the appointments are made with this fact in mind.

Though the following statistics have often been published, it may be well to record them in this report:

	Preachers		Members	
	1922	1925	1922	1925
North Carolina Conference	255	265	105,379	112,985
South Carolina Conference	169	173	60,949	63,555
Upper So. Carolina Conference	169	188	69,576	73,101
Western No. Carolina Conference	330	333	125,665	136,302
	923	959	361,569	385,943

These figures show a slight relative decrease during the quadrennium in our membership in the Carolinas compared with the total membership of the Church. The relative decrease is, however, less than one-half of one per cent, but still it is a relative decrease. That there should be even a fractional relative decrease is a matter of regret. Considering our immense resources in the Carolinas, our actual increase should have been far greater.

The quadrennium has been marked by great activity in the erection of Sunday school buildings, church edifices, and parsonages. The one encouraging fact in connection with this material advance is that most people tend to follow their money with their interest. If this should be the result in the Carolinas, we can thank our Lord and can expect larger spiritual growth. From our Sunday schools we are drawing the larger part of our increase in membership. The following are the figures for the quadrennium in this department:

	Sunday Schools		Officers and Teachers		Scholars Enrolled	
	1922	1925	1922	1925	1922	1925
No. Carolina Conf.	730	719	6989	7445	89,160	89,318
So. Carolina Conf.	399	365	3748	3968	48,869	48,206
Upper S. Carolina Conf.	384	387	3973	5011	55,966	61,145
Western N. Carolina Conf.	844	859	7739	8623	121,772	136,645

There has been a decrease of 27 in the total number of Sunday schools in the four Annual Conferences. Possibly this may be accounted for by the consolidation of schools, for there has been a tendency to consolidate the Sunday schools, following the practice of the public schools.

There has been in each of the four Conferences an increase in the number of officers and teachers, a total increase of 3,098 for the four Conferences.

Except the South Carolina Conference, in which there has been a decrease of 663 in the number of scholars enrolled, there has been an increase in each of the Annual Conferences in Sunday school enrollment. The total increase of scholars enrolled in the four Conferences is 19,547. This increase in the Sunday school enrollment is less by 6,827 than the increase for the quadrennium in our membership in those Conferences. This fact is both regrettable and ominous, and every possible effort should be made to build up the Sunday schools. Only in the Western North Carolina Conference is the Sunday school enrollment greater in number than the Church membership. All through the quadrennium the call has been made on our preachers and people to bring the Sunday school enrollment up to the number of Church members. The failure to accomplish this has been to me a great disappointment.

My association in the Carolinas with our people and preachers has been marked by brotherliness, confidence, and coöperation on their part, and on my own by an earnest effort to be worthy of their kindness, and certainly I have reciprocated their good will. At the close of the quadrennium I thank God for the Methodists of the Carolinas. They have become very dear to me and can never be forgotten.

BISHOP EDWIN D. MOUZON

Dear Fathers and Brethren: The Third Episcopal District comprises the Holston, the Tennessee, and the Memphis Conferences, that is a great territory stretching from Memphis, Tenn., on the west, beyond Bluefield, W. Va., on the east.

It immediately became evident that as bishop in charge I could not administer properly the affairs of the Church in this district and keep my residence west of the Mississippi River in Texas. As soon as practicable, therefore, I moved my family to Nashville, Tenn., where I have had my official residence during all the quadrennium. At once I began to familiarize myself with the work of the Church in the district. As I have been able I have visited in every presiding elder's district and have labored as God has given me strength to advance every interest of the Church.

I take it for granted that it is not desirable that I should here present a detailed statistical report of the progress of the various departments of the work in the Third Episcopal District. All this will be found in the journals of the three Annual Conferences. I mention the fact, however, that the net gain in membership has been more than 14,000, every Conference reporting a healthy increase. The number of young preachers coming into our ministry has been very encouraging, and I have not known at any time, or anywhere, a finer class of young men offering themselves for the work of the Church.

The various interests of the Church have been looked after. I have considered it my privilege as well as my duty to lend assistance and give direction to the work of Christian education, to the furtherance of the Missionary Centenary, and to the advancement of the Superannuate Endowment Fund. By reference to the records of the Annual Conferences, it will be found that our Church in the Third Episcopal District has not been unmindful of its duty and responsibility in these matters. I briefly refer to the fact that Emory and Henry College, in the Holston Conference, was never more vigorous than to-day. This school is making a notable contribution to the progress of the kingdom of God. Cumberland Mountain School, in the Tennessee Conference, is very dear to the hearts of our people. We are gathering together there a fine group of mountain boys and girls and are doing a work that is already drawing attention to itself from all interested in the education of those Anglo-Saxon young people. Lambuth College has been established by the Memphis Conference in Jackson, Tenn. The beginning that has been made prophesies a successful future for this young institution.

I was instrumental in having organized and established two summer schools for preachers, the one for the Holston Conference at Emory and Henry College, in Virginia, the other for the Tennessee and Memphis Conferences, which now assembles at Lambuth College, in Tennessee. The influence of these two summer schools on our undergraduate preachers has been very marked indeed. Four years ago I was pained at the number of young preachers failing to pass their course of study. At the present time only rarely is it reported that one of the undergraduates has failed in his studies.

In the large cities of the episcopal district notable progress has been made in the matter of church buildings. I mention in this connection as worthy of special note the cities of Bluefield, W. Va., and Knoxville, Chattanooga, and Memphis, Tenn. In the smaller towns, and in the rural districts also, great advance has been made in this particular.

Throughout the quadrennium I have everywhere and always endeavored to lay stress on things spiritual. I, myself, have conducted revivals in some of the cities of the episcopal district. The revival conducted in Ryman Auditorium, Nashville, Tenn., was an event in my own life, and I think I may add an event in the life of the city of Nashville.

It may be of interest to the Church to know that our Church in Nashville, Tenn., was possibly never more prosperous than it is to-day. I have labored in season and out of season to advance the interest of the kingdom of God in the Third Episcopal District. My work has been to me an unceasing joy. It could not have been done without the prayers and coöperation of the ministers and laymen of the district. I speak out of my heart when I say that nowhere in the Church have I met and known more faithful and efficient laymen than are found within the bounds of the Third Episcopal District.

BISHOP JOHN M. MOORE

Dear Brethren: During the quadrennium now coming to a close my service as bishop in charge has been altogether in the North Texas, the Texas, the East Oklahoma, and the West Oklahoma Conferences, and the Indian Mission. I have held every session of the Conferences, but was prevented by illness from presiding in 1924 over the Indian Mission. Superintendent Orlando Shay presided over that session of the Indian Mission with my direction. In 1924, before my strength had been restored, Bishop James E. Dickey gave me valuable assistance at the North Texas Conference.

From the beginning of the quadrennium emphasis was put upon the collection of the Centenary pledges, and this emphasis was not lessened until six weeks ago. While many pledges were not redeemed, this was not due to any negligence upon the part of the presiding elders and Centenary secretaries who were charged with supervision of the matter. The final outcome was creditable to all concerned.

The Christian Education Movement has suffered very greatly by the necessary emphasis upon the Centenary and the emphasis that had to be put upon the Superannuate Endowment Fund in order to get the quotas pledged. The three being in the field at the same time has worked a hardship upon the pastors and the people and has lowered the contributions which each would have received had they not been so close to each other. Diligent effort has been made to hold the attention of the preachers and the Churches to these three interests throughout the quadrennium. While I have tried to be sympathetic to other important causes and worthy interests that have pressed for attention, yet I have given my chief support to the three movements that were inaugurated and have been carried forward with the approval and by the direction of the General Conference.

The educational institutions in my district are the Southern Methodist University in Dallas, Wesley College in Greenville, and the Kidd-Key College in Sherman; the Lon Morris College in Jacksonville and the Fulsom Training School in Smithville, Okla. However, the North Texas and the Texas Conferences have interests and partnership in Southwestern University at Georgetown, and the Texas Woman's College at Fort Worth, and they make contribution to their support and development. All of these institutions have had urgent claims and have made strong appeal and have occupied much of the time and levied heavily upon the labors of the bishop in charge.

The Southern Methodist University, for the first year, was under the direction of Prof. James Kilgore as Acting President, with the bishop in charge as counselor. Dr. Kilgore rendered very efficient service in a critical period of the institution. For three years Rev. Charles C. Selecman has been President, and during his term the university has had phenomenal growth in every particular. The endowment of the College of Arts and Sciences has grown during the quadrennium from $457,000 to $1,555,000; that of the School of Theology from $76,000 to $225,000. It should be said that much of this had already been subscribed, while much of it came from the Christian Education Movement. During the quadrennium the Kirby Theological Hall was erected at a cost of $143,000, of which Mr. and Mrs. R. Harper Kirby gave $100,000. The McFarlin Memorial Auditorium was dedicated March 24–28. This is one of the largest and best college auditoriums in America. It cost $500,000, and was built as a memorial to Mr. McFarlin's parents. It has 2,600 seats, and so excellent are the acoustics that persons in the second balcony have heard a pin drop on the platform. The Hyer Laboratory of Physics is under roof, and it is hoped that it can be finished for the fall term. It will cost $150,000 and, while only half of the money is in hand, it is believed that the rest will soon be forthcoming. The first story of the Administration Building has been finished and roofed in and will cost of $150,000. The Snider Hall, a dormitory for girls, is in course of construction, and will be ready for the fall term. Mr. and Mrs. C. W. Snider, of Wichita Falls, made an annuity gift of $150,000 with which this beautiful dormitory is being built. The citizens of Dallas and some outside friends have subscribed $150,000 to put up another dormitory, and this building will be erected at once. Mrs. Ora Nixon Arnold, of Houston, and not a Methodist, has established an endowment fund of $120,000 for a School of Citizenship in honor of her lamented husband. Mr. L. A. Pires, of Dallas, not a Methodist, left one-fourth of his estate, valued at more than $1,500,000, to the university, and this will soon come to the Endowment Fund.

These facts are recited in order that it may be seen that the people of Dallas, Austin, San Antonio, Wichita Falls, and Houston, and many smaller places, are substantially interested in this institution of the Southwest which the General Conference has approved as one of its two universities. Educators of the country are beginning to comment upon the strategic location of the university and its great possibilities for the future.

In the summer of 1924 the Texas Conference lifted an annoying indebtedness of $30,000 from Alexander College of Jacksonville. As soon as this was done Rev. R. A. Morris, commonly known as Lon Morris, began to make gifts to the school. He has given in all about $150,000. This has saved the institution and given it a new era of service, and has rallied a new loyalty from the local citizenship. The name of the school has been changed to Lon Morris College.

About the same time that Brother Lon Morris gave this $150,000 he made an annuity gift of $50,000 to the Board of Missions and one of $100,000 to Southwestern University. This gift of $100,000 to Southwestern University has given it new life and has inspired its friends to a new activity. A very successful campaign is now being conducted by the President, Rev. J. Sam Barcus, and the Executive Secretary, Rev. Glenn Flinn, in the interest of this historic institution. This school was never in better favor nor serving a better purpose in our Texas Methodism.

Wesley College has had no outstanding contributions, but the many small ones received have enabled it to liquidate the indebtedness and go forward with its fine work. Kidd-Key College has had great prosperity. The city of Sherman has guaranteed $75,000 to meet a like amount, or more, from elsewhere, for the erection of a new building, and much of this has already been secured.

Fulsom Training School in the hills of East Oklahoma, under the direction of Rev. W. B. Hubbell, is doing such excellent work for the boys and girls in that territory and for the sons and daughters of our Indians that it is gaining good will and increased support throughout that Conference. It has been a matter of sincere and deep regret that the college projected at Tulsa during the preceding quadrennium has not been brought to a successful consummation. While earnest efforts have been conscientiously made by all who were in authority, yet it was not possible to make it a reality. It is to be hoped that our Oklahoma Methodism may at no distant date have a college of first grade through which it can meet its educational responsibility in that great State.

All of these facts have been recited that it may be seen that the Christian Education Movement has been of an immense value to all the educational work in and related to my district.

The Superannuate Endowment Movement has had proper attention and no little emphasis. The quotas have been everywhere accepted. The percentage paid has not been very different from that of the Church as a whole. But there is no reason, so far as can be seen, why the quotas should not be paid in full, or largely so, when the primary emphasis of the Churches can be put upon them. With the Centenary finished and the Christian Education Movement coming to its last period, the superannuate cause should enlist the full sympathy and the complete support of this entire district. This is one interest that appeals to all and estranges none.

The General Conference four years ago gave its cordial indorsement to the hospital movement and went so far as to establish hospital boards. Before that time a campaign for a hospital in Dallas and for one in Houston had been carried out. In Dallas about $300,000 had been subscribed and a location with twelve acres had been secured and plans for the building had been adopted. In Houston a private hospital had been taken over and a new building and a nurses' home had been projected. These two buildings have been erected and the hospital furnished and opened with 125 beds and a splendid staff. It is already rendering large service. It has a debt of $75,000 upon a plant worth $225,000. This will be liquidated in due time. The Dallas Sanitarium is up and under roof, but it is not completed. The superintendent, Rev. J. H. Groseclose, reports that $265,000 has been collected and expended, $200,000 has been borrowed and is now being used, and that $100,000 in addition will be necessary to complete and open the building for service. This latter sum is now being raised. In Oklahoma no hospital has yet been projected, but the Conference boards have been active, and much interest in the matter has been developed. While this great cause of hospitals has had my sympathy, indorsement, and support, yet my labors in behalf of these institutions has been necessarily limited by the demands of the other three movements that have been ordered by the General Conference. With the closing up of our three movements the hospitals will get the right of way and come to completion and operation.

An extraordinary church building era is on throughout my district. During the period from 1914 to 1922 comparatively few churches were built, this being the great war period. With the oncoming of the era of great prosperity in the Southwest and the expenditure of great wealth in industrial and commercial enterprises and the immense growth of towns and cities, and the putting in of public improvements of all kinds everywhere, the church buildings came to be out of harmony with the buildings of all other classes. Not only so, but the new developments in Sunday school work and the enlarged activities of men, women, and young people made the churches wholly inadequate in size and accommodations for what was to be done. Many congregations have been forced to build new churches or new educational buildings, or else lose their place in the life of the community. While pride may have influenced the character of some church buildings, necessity and good conscience were the dominant forces in most instances.

It will be difficult to enumerate all the houses for worship and Sunday schools that have been built within the district during the quadrennium. One of the outstanding buildings is the $600,000 plant at Norman, Okla., the seat of the State University, that was erected by Mr. and Mrs. Robert M. McFarlin, of San Antonio, as a memorial to their little son, who died there. This is possibly the most expensive memorial church ever built by any Southern Methodist. The largest and the most commodious church built in the district is the First Church, Dallas, that represents an outlay of $700,000 and more. The pastor is Rev. Carl C. Gregory. It has at present an indebtedness of nearly $200,000, but that is being gradually liquidated without embarrassment. Dallas has built the following during the quadrennium: Tyler Street Church, a $300 000 building with a debt of $80,000; Grace Church, an $80,000 addition; Munger Place, $100,000 church; Centenary, a $35,000 addition; Highland Park a $300,000 church; Oak Cliff, a $60,000 Sunday school house; St. John's, a $40,000 addition Half a dozen smaller churches have been built in Dallas. Outside of Dallas, in the North Texas Conference, Kavanaugh Church, Greenville, has built and paid for a $125,000 church; Forney has built and paid for a $65,000 church; Paris, First Church, has built a $300,000 house with $50,000 debt; Bonham Street Church, a $75,000 house; Denton has built and paid for a $100,000 church; Iowa Park has built and paid for $35,000 church, and Trinity Church, Denison, has completed a $65,000 house; Burkburnett a $60,000 and Farmersville a $30,000 house; First Church, Gainesville, a $35,000 Sunday school building; First Church, Wichita Falls, is entering upon the erection of a $400,000 church. Many smaller churches throughout the Conference, from $2,500 to $15,000, have been built. In the Texas Conference a similar movement has been on. First Church, Beaumont, has built an $85,000 addition; Port Arthur, a $140,000 plant; Jasper, a $40,000 house; Grapeland, a $25,000 house, and Kerrville an $18,000; Willspoint, a $40,000; Oak Wood, DeKalb, Naples, and Omaha, $15,000 churches. Alvin is building a $30,000 house; Wharton, a $35,000; Caldwell, a $35,000; Thirty-Third Street, Galveston, $40,000; North Side, Houston, $40,000. In Oklahoma, Durant has a new $125,000 church; Holdenville, $100,000; Okemah, $85,000. Boston Avenue Church in Tulsa is entering upon the construction of a $500,000 house, upon a $200,000 lot. Duncan is building a $60,000 house; Hobart, $75,000; Marlow, a $40,000; Miami, a $50,000 church; St. Luke's Church, Oklahoma City, has built a $60,000 Sunday school house; St. Mark's Church has bought from another denomination a church for $35,000. It is not possible to give the names or number of all small churches costing from $2,500 to $15,000, but a marvelous work has been done. Scores of parsonages have been built and bought. Many churches have been remodeled and repaired and many have been freed of debt. These accomplishments represent not only an outlay of money, but large sacrifices of our people and the expenditure of great energies of our pastors. Only a Church vigorous and conscientious would give itself to such strenuous and noble labors.

The ministerial and evangelistic work has not been neglected. While no great awakening has characterized the period, yet the churches have kept faith with their supreme responsibility, and many souls have been brought into the kingdom. The gain in membership in the four Conferences has been 24,089, but there has been a loss of 180 in the membership of the Indian Mission. The North Texas Conference gained 10,309, making the present membership 88,068. The Texas Conference gained 6,085, making the present membership 98,032. The East Oklahoma Conference had a gain of 4,427, making its membership 39,339. The West Oklahoma

Conference had a gain of 3,268, making its present membership 35,774. The membership of the Indian Mission is 2,615.

The Sunday school work has been marked by great zeal and intelligence. The training schools have been well attended, and increasingly so from year to year. All the Conferences have maintained Conference workers and have carried forward great programs in religious education. The Epworth Leagues have made splendid progress, and the young people have been intelligently active in their labors. The lay activities have had the support of many of our lay leaders and seem to be at the opening of great service in this district. The Pastors' Schools at Dallas and Oklahoma City have been splendidly attended from year to year, and the work done has been of very great help to our ministers. The same can be said of the school at Georgetown, which has been held every year for almost a quarter of a century.

The faithful and loyal coöperation of presiding elders, pastors, secretaries, and superintendents of special phases of service has made the quadrennium one of joy, harmony, progress, and fruitfulness. May the God of the harvest give his blessing unto all his laborers.

BISHOP W. F. McMURRY

Dear Fathers and Brethren: Four years ago at the General Conference held at Hot Springs, Ark., I was assigned to the Episcopal District consisting of the Denver, the Missouri, the Southwest Missouri, and the St. Louis Annual Conferences. During the four years of the quadrennium, I have lost no time from my work. I have been at home with my family and at my desk 368 days and absent from home in the discharge of my official duties 1,091 days, thus accounting for the 1,459 days of the quadrennium. Dividing this time into years, it is as follows: 1922–23, at home 61 days, in the field 304 days; 1923–24, at home 97 days, in the field 268 days; 1924–25, at home 110 days, in the field 255 days; 1925–26, at home 100 days, in the field 264 days.

I have held all of the Annual Conferences—a total of 16—visited many of the District Conferences, dedicated churches, preached commencement sermons, assisted in enterprising new buildings, and in raising debts on churches, parsonages, and colleges; given attention to the carrying forward of the Methodist Foundation building enterprise at the seat of the State University in Missouri, and for eighteen months have given special attention to the affairs of Central College as its acting president, which, in the judgment of the Board of Curators of the College, it was my duty to do, following the death of Dr. Paul H. Linn, and until a permanent president for this chief institution of the State could be secured.

I found in Missouri an educational situation that greatly distressed the Church. The growth of the public school system had so occupied the field of academies and the junior colleges of the Church as to reduce them to a point where it was impossible for them to proceed with their work. After careful study of the whole question, I called together the Boards of Education of the three Missouri Annual Conferences and laid the entire situation before them. These Boards of Education recommended to the Annual Conferences the appointment of an Educational Commission, giving it authority to study the whole educational situation in the State and to recommend a policy for the future. This Commission did conscientious work, and its report was unanimously approved by the Annual Conferences. The main feature of this report was the recommendation that the schools of lesser grade, which could no longer be maintained because of present educational conditions, be closed and that the Church give herself to the development of "one institution and one only," of highest grade, which policy has been enthusiastically received by our people and has resulted in the launching of a development program which contemplates the spending of $750,000 in physical equipment to take care of the growing body of college students now seeking admission to our Central College. These educational plans of the Annual Conferences have the hearty approval of the officers of our General Board of Education, and we are happy in the thought that we are entering upon a new day in our educational work in Missouri.

I have given no little attention to the work of the Board of Church Extension and to that of the Board of Finance in its campaign for funds for the worn-out preachers. In the case of the last-named Board, much time has been given to the safe investment of funds obtained for superannuate endowment.

I have served on the Commission on Constitution, the Commission on Unification, and the Centenary Commission, and have been diligent in attending meetings and in doing the best I could to further the interests of these important commissions.

In the matter of Barnes Hospital, I am happy to report that it continues to do the great work for which it was constructed and under the provisions of the will of Mr. Robert A. Barnes, who gave the funds to build and endow the hospital. I have appointed Senator X. P. Wilfley, of St. Louis, as trustee in place of Mr. Paul Brown, of the same city, resigned. Rev. C. Wesley Webdell has succeeded Rev. A. F. Smith, as chaplain, Dr. Smith having been called to the editorship of the *Christian Advocate*. The chaplain of the hospital is supported by the Annual Conferences, and Dr. Webdell is doing the work in a most acceptable way.

We have a divided Methodism in Missouri and in Colorado. Our Church in Colorado is quite small, consisting of 21 pastoral charges, 22 preachers, and 3,379 members, a net increase of 746. The Church in Missouri, for the most part, is in a healthy condition and growing as rapidly as could be expected under all the circumstances. In many places we contest the field with the Methodist Episcopal Church, and I find a growing restlessness on the part of our people, as well as those of our sister denomination, over the fact that the Churches are frequently found side by side in communities which are not large enough for two Churches. Here and there a Church has been lost to us under these conditions and here and there one has come to us from our sister Methodism. It would be a relief to all parties concerned if some provision could be made for an orderly and legal adjustment of such situations, having in mind the desires of the people and the property interests in every case. Our membership in the Missouri Annual Conferences is as follows: Missouri, 49,758; Southwest, 40,638; St. Louis, 43,139; making a total of 133,575. All three of the Conferences here had an increase, the total increase being 6,449.

We have had no hurtful controversies in the Conferences, and our people are not troubled by doctrinal differences to an extent worthy of mention. Our great college at Fayette is peculiarly free from this sort of thing.

During the first year of the quadrennium, I projected, with the assistance of the Board of Missions, the Board of Education, and the Sunday School Board, the Training School for Christian Leaders, which has met annually at Fayette, Mo., using the college buildings. This is one of the approved schools for young preachers in their undergraduate work and has been of great assistance to them. It is a rare case with us now when a young man in the Conference course of study fails to be approved in his studies, except the young men who are appointed to institutions of learning as students. The Annual Conference pays the expense of travel and board of all undergraduates.

There has been projected in Kansas City, Mo., a university to be known as the Lincoln and Lee University, which is to be controlled jointly by the Methodist Episcopal Church and our Church, with good promise of success. This movement is in response to a long-felt need. A charter has been secured, a Board of Trustees named, a site secured, and a strong effort is now being made to secure funds for buildings and endowment.

I have presided over a total of 16 Annual Conferences, at which 57,778 additions to the Church were reported, 30,148 of this number being on profession of faith. There have been admitted on trial in these Conferences 76 preachers and into full connection 69 preachers, and I have ordained 65 deacons and 45 elders. There have been transferred into the Annual Conferences during the quadrennium 101 preachers and transferred out 85 preachers. For the most part our preachers have been consistent in their walk and conversation, and with only two exceptions their characters have passed at the Annual Conferences. Twelve have withdrawn, two have been expelled, and thirty-one have located. We have had many conversions and the spiritual condition of the Church, I think, is on the up-grade. The preachers and laymen of my native State, Missouri, have been cordial and responsive, and I have had great joy in renewing the association of former years and in laboring in a territory that I have known from my childhood. I desire to record my gratitude to Almighty God for health and strength and the disposition to work continuously, and for other mercies too numerous to record. With abiding faith in the power of the gospel of Jesus Christ to save a lost world, I report myself ready for assignment to further duty by the Church.

BISHOP WILLIAM N. AINSWORTH

TERRITORY

The Eighth Episcopal District has been composed of the Mississippi, North Mississippi, South Georgia, and Florida Conferences, and they lie geographically as the names would indicate. I have held each session of these Conferences during the quadrennium and have also held a number of efficiency conferences with the presiding elders. I have likewise held several State-wide Conferences of large attendance in the interest of evangelism and missions. My time and strength have been invested without reserve in the several campaigns of the Church, and I have constantly visited and preached and aided the enterprises of the kingdom in every part of this widely extended field.

In all these Conferences, except the Florida, the quadrennium has been a period of depression, due to the ravages of the boll weevil and the exodus of labor from the farms. Agriculture, upon which the business of this territory almost wholly depends, has been very much discouraged. These States have not been marked with any general program of development or any great growth in population during this period. There are signs of recovery, but the readjustment will not be rapid.

With Florida it is different. There is a broad-beaten path from every corner of the continent into this favored land, and the world is moving that way. The money that is being invested in the development of the State is enough to stagger the imagination. The Church is sharing in the general progress and is likewise beset with many of the difficulties that are incident to such rapid development. The Florida Conference will henceforth be reckoned among the strongest Conferences of the connection.

STATISTICS

In such a report as this only a very limited amount of statistical information can be given. The records show the addition of 66,970 souls on profession of faith, and a net gain of 25,738 during the quadrennium. The present total membership is 308,684. The value of Church and parsonage property in the district is $20,004,289, which is an increase of $8,369,582. Contributions for the support of the ministry have increased from $1,134,013 to $1,334,347, and for all purposes from $3,660,378 to $5,561,593 from the first year to the last year of the quadrennium. I present the salient facts by Conferences:

1. *South Georgia.*—Membership, 112,057; additions on profession, 25,081; net increase, 3,448; Epworth League members, 10,997; increase, 1,951; Sunday school pupils, 73,914; increase, 6,659; value of property, $5,076,471; increase, $1,019,741. Grand total raised in 1925, $1,348,161; increase over 1921, $222,879.

2. *Florida.*—Membership, 58,035; additions on profession, 13,459; net increase, 11,085; Epworth League members, 9,623; increase, 1,701; Sunday school pupils, 53,307; increase, 11,711; value of property, $9,088,-

045; increase, $6,125,165. Grand total raised in 1925, $2,289,519; increase over 1921, $1,259,844.

3. *Mississippi.*—Membership, 69,339; additions on profession, 14,316; net increase, 6,865; Epworth League members, 6,250; increase, 1,579; Sunday school pupils, 39,602; increase, 1,894; value of property, $2,674,-259; increase, $614,187. Grand total raised in 1925, $956,060; increase over 1921, 159,525.

4. *North Mississippi.*—Membership, 69,253; additions on profession, 14,114; net increase, 4,340; Epworth League members, 4,705; increase, 2,746; Sunday school pupils, 43,769; increase, 2,709; value of property, $3,165,514; increase, $610,489. Grand total raised in 1925, $967,853; increase over 1921, $258,967.

EDUCATION

Several colleges and worthy secondary schools in this territory are doing excellent service for the Church and State. The history of the men who have manned them is written in blood. They deserve a better day. Millsaps College is one of our best-equipped and best-endowed colleges and stands at the front of the educational forces in Mississippi. Grenada College and Whitworth College have had a long and creditable history in the field of female education. Both are engaged in financial campaigns for the enlargement of their resources and equipment and both deserve the consideration of all Mississippians. Wesleyan College, in Georgia, long occupying a front place among Southern colleges for women, is about to complete a campaign for $1,000,000 and will soon begin the erection of new buildings to cost at least a million and a half dollars. Southern College, in Florida, has secured half of a proposed million and has every assurance of completing the task at an early day. After years of desperate struggle, our educational work in Florida is facing a better day.

SPECIAL CAUSES

The Superannuate Endowment cause was received with enthusiasm in each of these Conferences. Every one of them pledged its quota, and creditable progress is being made toward the redemption of these pledges. The North Mississippi Conference has paid $46,862, the Mississippi $56,156, the South Georgia $64,466, and the Florida $98,307 on the Endowment. The Florida Conference is making a notable record in this respect and is now among the first Conferences in the connection in its care for the superannuates. The Missionary Special will be redeemed in full by the Mississippi Conference and the Florida Conference. The Mississippi Conference was the first in the Church to redeem its pledge on this Special. There will be some deficiency in the other two. A large amount remains uncollected on the Centenary, some of which ought still to be obtained before the matter is finally closed up.

BUILDING PROGRAM

A large building program is under way in a part of our territory. The best church plant in Georgia Methodism has recently been erected by the

First Methodist Church in Americus. The old Mulberry Street Church in Macon is about to be remodeled and enlarged at a cost of $200,000. The Vineville Church in Macon is adding to its facilities by the expenditure of $150,000. We have already built (or will soon be engaged in the actual work of construction) churches in St. Petersburg, Clearwater, Tampa, Miami, West Palm Beach, Lakeland, and Fort Myers that will equal the best to be found anywhere in our connection, besides many smaller, but creditable, enterprises elsewhere. The Florida field deserves liberal consideration at the hands of all our boards. Our Methodism is strong and forward-looking. Great enterprises are the order of the day. We expect to possess the land.

AN APPRECIATION

I desire to make grateful record of the patience, forbearance, courtesy, and coöperation of ministers and laymen throughout each of these Conferences during all these strenuous years. My residence among them and labor with them have heightened all the joys of Christian service and engraved upon my heart a tender memory forever.

BISHOP U. V. W. DARLINGTON

Dear Fathers and Brethren: It becomes my duty as well as my gracious privilege at the end of another quadrennium to render unto you a report of my labors as one of your General Superintendents. The quadrennium just closing has been one of unceasing toil, and with some degree of self-sacrifice, and yet these years have been filled with gracious privileges and unnumbered blessings. I have tried as best I could to be faithful to all of those duties which devolve upon a servant of the Church in this office, and while I am painfully conscious of having made many mistakes, yet I have the approval of my own heart and conscience that these mistakes were of my head and not of my heart. During these four years I have traveled thousands of miles by day and by night and have been able to keep almost every appointment or engagement. I have been able to hold every session of each Annual Conference assigned to me by my colleagues and to attend many District Conferences, special meetings of various kinds, and otherwise render any assistance possible wherever I could.

The four Conferences assigned to me at the beginning of the quadrennium, and to which I have been reassigned from year to year, are the Illinois, Western Virginia, Kentucky, and Louisville. At or near the close of the first year of this quadrennium the health of our departed Bishop Murrah began to fail, and at his request I held the session of the North Georgia Conference. My presidency of that Conference was exceedingly pleasant, and when it became apparent that he would not be able to do this work my colleagues reassigned me to the presidency of that Conference for the two remaining years of the quadrennium. I am, therefore, reporting for the four Conferences assigned to me in the beginning of the quadrennium, and also for the North Georgia Conference, which was

assigned to me later. Throughout these five Conferences the work of our Church has gone steadily forward in all departments. While there have been no marvelous signs of development, yet there has been a steady growth from year to year.

STATISTICS

In the Illinois Conference there has been an increase in membership of 314 for the quadrennium, and an increase of $2,112 in the support of the ministry. In the Western Virginia Conference there has been an increase for the quadrennium of 6,538 members, and an increase of $46,606 for the support of the ministry. In the Kentucky Conference there has been an increase of 4,485 members and an increase of $19,965 for the support of the ministry. In the Louisville Conference there is an increase of 3,369 members and an increase of $35,279 for the support of the ministry. In the North Georgia Conference there is an increase of 6,461 members and an increase of $43,269 for the support of the ministry, making a total increase in numbers for the five Conferences for the quadrennium of 21,427, and an increase of $147,228 for the support of the ministry. I do not deem it wise that I go into any further details concerning statistics, because you very well know that each of the General Boards will set forth statistics for the entire Church. Suffice it to say that every interest of the Church has shown a very decided increase in every Conference in the district, with the possible exception of the Illinois Conference, and yet in that Conference there has been an increase in most all of the work of the Church.

THE ILLINOIS CONFERENCE

The Illinois Conference is a small body, but a very consecrated and hard-working company of our Methodist people. In almost every charge there is at present a hopeful spirit, but our growth within the bounds of that Conference is very slow, and it is not at all necessary for me in this paper to elaborate upon the reasons for our slow development. My judgment is that this Conference had better remain as it is to-day, a separate body working out its own problems. One of the reasons why this Conference has not developed faster is because we have no educational institution of our Church within its bounds. Every well-informed Methodist knows how difficult it is to develop a well-furnished ministry in the midst of these times without an educational institution of our own within easy reach of our constituents. However, I wish to record here and now that there is no more consecrated and loyal band of people anywhere than are those of the Illinois Conference.

WESTERN VIRGINIA CONFERENCE

The Western Virginia Conference is developing in every way as fast, perhaps, as any Conference in our entire connection. The lay membership of the Conference is now above 40,000. Our people within this territory have learned to respond to all of the appeals of the Church, and the records will show that they have made a very good response throughout

these years of the quadrennium just closing. One of the greatest problems we have within the bounds of this Conference is our educational situation. Morris Harvey College has made a most honorable record and a real contribution to the life of the Church for almost forty years, and many of us are led to believe that we are upon the threshold of a much larger development for that institution.

KENTUCKY CONFERENCE

The increase in membership for the quadrennium is 4,485 in this Conference, which represents about 1,100 for each year. Those who know the history of our Church within the bounds of the Kentucky Conference will agree that this is a very good record when we consider all of the circumstances under which we labor. There is no Conference in the entire connection which has made a better response to all of the appeals of the Church than this. In the Centenary, Christian Education, Superannuate Endowment, and all of the general interests of the Church the record here is a most honorable one. I am glad to say to you that the Kentucky Wesleyan College, located at Winchester, Ky., has the best patronage it has ever enjoyed, and the outlook for this institution is by far better than ever in its history.

During this quadrennium our General Hospital Board has come into the possession of a well-organized, equipped hospital, located near the center of the beautiful city of Lexington, Ky. It is a valuable piece of property and is worth more than $300,000. Announcement has been made recently of a donation of $55,000 from a good man who does not wish his name published. This donation will greatly enhance the value of the property and will give the institution the very best of modern convenience and equipment.

LOUISVILLE CONFERENCE

The Louisville Conference covers a large part of the territory of the State of Kentucky, and has within its bounds a membership of almost 65,000. It is a vigorous, growing Conference. The increase in all of the activities of our Church has been steady from year to year, and the spirit of the body is most wholesome. An educational policy has been adopted by the almost unanimous vote of the Louisville and Kentucky Conferences, which puts the educational institutions of our Church within these two Conferences under one board of trust, which board is constituted by an equal number of preachers and laymen from the Conferences involved. We believe that this will appeal to our people more as the years come and go and will give these two Conferences an opportunity to develop an educational policy for our Methodism within this State. We hope and pray, and believe that the Kentucky Wesleyan at Winchester, Logan College at Russellville, and Lindsey-Wilson Junior College at Columbia will go steadily forward under this joint management.

NORTH GEORGIA CONFERENCE

The North Georgia Conference is a large and growing body whose membership now goes beyond 143,000. This is one of the great Conferences of our connection. The increase in every department of our Church life has been steady from year to year. There are several educational institutions within the bounds of this Conference, all of which are serving the Church most acceptably and making most valuable contributions to the enlargement of our work. Emory University, located at the capital of the State of Georgia, is a marvelous institution when we consider how short a time is involved since its organization.

SPIRITUAL STATE

While it is possible to set down in figures the number of dollars contributed by our people, yet it is absolutely impossible, as we all very well know, to record the real triumphs of the Church in the spiritual realm. Thousands have been converted; thousands more have been blessed. The Church has gone forward through a quadrennium of unrest and more or less of disturbance, but we come to the close of the quadrennium with her eye steadily on the cross and doing her best to forget the things that are behind. It is my firm conviction that our people are willing to do and to dare, and to die for Him whose we are and whom we serve.

With good will for every one, and with gratitude to God for his goodness, I render to you this brief and yet most imperfect statement concerning my labors for four years.

BISHOP H. M. DU BOSE

Dear Brethren: I am happy to lay before you a brief report of the work of the Seventh Episcopal District for the four years now closing.

The Seventh Episcopal District comprises a vast territory west of the Central Mountains in which there are three distinct and widely separated groups of Churches. The first of these groups is well described by the designation Northwest Conference. It is spread through the four great States of Montana, Idaho, Washington, and Oregon, an area about equal to that of all the Cotton States east of the Mississippi River. The second group is found in the State of California, and is the oldest as also the best-organized section of our work in the Pacific West. The third group is in the infant commonwealth of Arizona and is contained chiefly within its central valleys. At present the relative importance of these groups is described in the reverse order of their presentation here, though the future movement of population and local industrial development may at any time lift either one of these groups into an extraordinary importance. They are each and all of present and prophetic value to our connectional life and progress. In the first of these groups, the Northwest, the relative growth has been least; and in the last, Arizona, the relative growth has been largest; but in California the advance has been noteworthy and comforting. Everywhere, and always, the work in all sections, which is missionary, has been hampered by lack of funds for initial building and sustentation. Unless something is done by the General Conference to supply this lack, the sustained growth of the past quadrennium will be succeeded by a period of loss and retrogression. It cannot be denied that, due to certain conditions, produced by connectional policies, lack of funds, and disappointed hopes, a number of our Churches in this field have suffered in their organization and some have ceased to function. I can but utter the prayer and express the hope that the present General Conference will make at least a moiety of unusual financial provisions for these Western needs and thus take pledge of a future hopeful possibility.

The statistical reports of the several Annual Conferences in this district will show that during the past six to seven years the values in Church property have increased from somewhat more than one million dollars to nearly four millions of dollars.

This increment represents many fine modern church buildings and the erection and remodeling of many smaller houses of worship. A total of about sixty churches is included in the list, wholly in Arizona; the membership of the Church has been doubled, and in all parts the figures of membership have been maintained or materially increased; the erection of the districts in Arizona into an Annual Conference has been justified in the completest way. The holding and occupation of that field means certain evangelical triumphs for us in our further Western work; Southern California and the San Joaquin Valley may be put in the same category of importance with Arizona. Those wonderful regions are fields white unto harvest and invite us to certain results for the kingdom of our Lord.

BISHOP JAMES CANNON, JR.

Dear Fathers and Brethren: In conformity to the recommendation of the General Conference, I hereby submit the following report of the Episcopal District composed of the Cuba and Mexico Conferences and of the Western Mexican, Texas Mexican, and Congo Missions.

The General Conference of 1922 changed the status of our work in Cuba from a Mission to an Annual Conference. The Cuban brethren have manifested their appreciation of that action by a more thorough organization of the work and by a steady development of a Conference spirit and program. Under the leadership of Brother S. A. Neblett, the cultural work of the life of the young people through the Sunday schools and the Epworth Leagues has been pressed with intelligence, consecration and success. It is doubtful whether there has been a finer growth in any mission field in one quadrennium of well-trained, efficient Sunday school and Epworth League workers, and the results will greatly affect the future of the entire work. The same may be said of the circulation of our Conference paper. It is doubtful whether there ever has been or is to-day a larger proportionate circulation of our official Church paper than is found in the Cuba Conference—fifty, one hundred, one hundred and fifty and more paid subscriptions is the record which delights the hearts of those who know how basal to the permanent life and growth of the Church is a loyal, well-informed membership.

The strictly educational work has shown a remarkable growth during the quadrennium. The value of our school properties has increased during the quadrennium from $390,000, in round numbers, to $650,000, the value of furnishings from $20,000 to $33,000. The number of pupils has increased from 1,150 to approximately 1,600. Specially notable has been the new building at Candler College erected at a cost of about $50,000, about one-half of which was given by a Congregational layman, Mr. W. C. Gregg, of Hackensack, N. J., in honor of his Methodist mother. All our schools in Cuba are finely located, have high standing with the educational authorities of the republic, and the yearly output of high-grade young men and women is exceedingly gratifying.

The proclamation of the evangelistic message is being increasingly stressed and with excellent results. While the reported net gain in membership has been small, from 5,015 to 5,146, owing to deaths, removals, and the most drastic pruning of the Church rolls the writer has ever witnessed, the number of additions by profession of faith has been comparatively large, there having been 2,043 receptions of members into the Church. Increased emphasis is being placed on out-of-door preaching, upon prayer meetings and services in rented houses or in the homes of members where we have as yet no church building. There has never been a greater sense of both ability and responsibility to stand alone and to carry on the work of evangelizing the people of Cuba.

This sense of responsibility has naturally and of necessity brought forth practical fruits. The total amount for self-support has increased since 1922 from $5,953 to $11,731 in 1926, a growth of $5,778, or nearly 100 per cent, and the contributions for all causes has grown from $20,250 in 1922 to $33,710 in 1926. There is yet much land to be possessed, country districts, towns, and cities in which there is still no evangelical work at all, or very inadequate work. There is not a great deal of duplication by the several Protestant denominations, for it is generally recognized that while "the harvest truly is plenteous, the laborers are few." And, furthermore, while an efficient native ministry is being developed, both native workers and missionaries agree that there are still such masses of unevangelized population scattered over such an extended territory that missionaries will be needed, indeed, many more, before the native Church will be able to fully care for its own people.

There has been a heavy loss of missionary workers in Cuba during the past few years. Brother J. F. Caperton and Henry Smith died at their posts of duty and Brothers M. C. Davis, R. J. Parker, and J. W. Fitzgerald have been obliged to transfer back to the United States on account of family health conditions. Brother S. A. Neblett, who has been abundant in labors, has been given a furlough of indefinite length in order to recuperate under the best possible medical care. Miss Rebecca Toland, who has had such a successful term of service at the Irene Toland School at Matanzas, has been retired under the age regulations of the Woman's

Council. It is a joy to report, however, that some new workers have been sent to the field, and the home Church should make it possible to send many more. While the Cuban work in Florida has not been under my supervision, yet, as a matter of importance, the suggestion is made that it would probably be possible to man the Cuban work in Florida more efficiently if those few charges were made a part of the Cuba Conference. Key West is only a few hours' run from Havana, and Tampa also has, in fact, almost daily communication.

THE MEXICAN WORK

After an experience of eight years of continuous supervision of all our work among the Mexicans, I am of the opinion that it is still wise to administer the work as essentially one. The time may come when there will be a sufficient number of strong, self-supporting charges on both sides of the Rio Grande to administer the work in each country separately as is now done in separate Annual Conferences, but the total number of traveling Mexican preachers in full connection is only thirty-six and, as is always the case, the proportion of this comparatively small number who are well educated and have the gifts of leadership is still quite small, and it is necessary in order to properly man the appointments to use this small force in the larger towns and cities on both sides of the river. Moreover, the shifting of population in the territory in which we labor from Mexico into the United States and *vice versa* is still very great, therefore, while the Mexican work in the United States is set apart into two Missions, the Texas Mexican and the Western Mexican, the arrangement by which all of our preachers working among the Mexicans in the United States and in Mexico are, with few exceptions, members of the Mexico Conference, has been exceedingly helpful, and if a change is made in the present relationship, it should probably be in accordance with the memorial sent up by the Western Mexican Mission—namely, to join the Texas Mexican Mission with the Coahuila and Monterey Districts of the Mexico Conference under some such name as the Eastern Mexican Conference, and to join the Western Mexican Mission with the Chihuahua, Parral, and Durango Districts of the Mexico Conference under the name of the Western Mexican Conference. Such an arrangement would have some decided advantages which will not be discussed in this report, but which should be considered by the Committee on Missions and the Committee on Boundaries. Furthermore, without expressing any judgment as to which department of the Board of Missions should have supervision over the Mexican work, it is the opinion of the writer that all of the Mexican work should be under the Foreign Department or all of it should be under the Home Department; that is a matter which could be adjusted by the Board of Missions should the General Conference decide to arrange our Mexican work as indicated above.

Certain problems have arisen in connection with our work in Mexico relating to the somewhat unusual provisions in the Mexican constitution and to the spirit of nationalism which is abroad in many lands. It is to be noted that the governmental restrictions are not entirely new, but that they have been part of the constitution of Mexico since 1917, and, furthermore, that these restrictions are the natural result of the determination of the Roman Catholic Church to recover, if possible, the properties which had been confiscated by the government and the political power which it had exercised for nearly three hundred and fifty years before the constitution of 1857. The constitution of 1917 indicates the almost fierce determination of its framers to obliterate every possibility of further clerical domination of the political life of Mexico and to prevent the Roman Catholic priesthood from accumulating again by prostitution of their religious influence over the ignorant and superstitious people property for which they would have no real need for the carrying on of spiritual activities. The president of the republic has recently declared that the provisions of the constitution concerning religious activities would be rigidly enforced against that portion of the clergy of the Roman Catholic Church who are engaging in political activities against the present republican form of government and who are teaching children in the primary schools disrespect and disloyalty to the constitution.

The president made a clear-cut distinction between the foreign-born Roman Catholic clergy who were exercising "ritualistic acts" and the ministers of Protestant denominations who were simply performing acts of religion; declaring that the Protestant ministers had not been molested and would not be molested as long as they refrained from political activities and confined themselves to spiritual activities. It seems evident that the government of Mexico does not consider the kind of work which has been done by our missionaries to be contrary to the intent of the constitution of Mexico, and there seems no good reason to expect that our missionaries will be molested in their good work if they use discretion as to the time, the place, and the manner of their activities. Furthermore, there is no reason to think that any property which is held for use by any of our workers, either for Church services or school or hospital or social service work, will be denounced or taken over by the government. It does seem, however, that the government will require that no religious instruction be given in primary schools, and that no minister and no man or woman member of a religious order will be permitted to teach in primary schools wearing the habit of the order. It will probably be necessary for us to eliminate all religious instruction from the primary schools, arranging to give to the children religious instruction in other buildings outside of school hours.

Concerning the problems connected with the internal administration of our work in Mexico, there is little real ground for misunderstanding and friction. Any movement among our Mexican Methodists which has for its purpose the development of a national spirit of self-reliance, the cultivation of genuine self-direction and self-support, is to be commended and encouraged, and that policy has been steadily followed during the past quadrennium. Responsibility has been placed increasingly upon the shoulders of the Mexican workers as they have become sufficiently qualified to assume it so that there are, at the present time, only four ordained missionaries of our Church under appointment in Mexico. Two are presiding elders, one is the publishing agent, and one a teacher of Bible in Laurens Institute. When there is a sufficient number of well-trained preachers to carry on all the evangelistic work, and when there is a sufficient number of well-trained teachers to carry on all the educational work, it should be placed in the hands of Mexican workers. There has been a gratifying development in this direction, but the time has not yet come to place all the responsibility for carrying on our work in Mexico upon our Mexican workers. There are even greater stretches of country and greater masses of population not yet evangelized in Mexico than in Cuba, and our native ministers and teachers are neither sufficiently numerous nor sufficiently well trained to do that great work unaided by missionaries.

There is no need for and there should not be any undue haste on the part of the home Church to unload its responsibility upon the native Church, nor upon the native Church to assume it until it is fully prepared, knowing that the home Church will be delighted to withdraw from the field when the native Church is strong enough in every way to carry on its work without disaster; the native Church must understand, also, that the home Church is as lovingly solicitious as an earthly parent that the toil, the sacrifice, the time, and the lives which have been freely lavished upon the young Church shall not be wasted by premature withdrawal of whatever advice and counsel, or even measure of control, may be necessary for a time, to save from such mistakes and blunders as might not only retard but permanently stunt the growth of the Church.

Notwithstanding the difficulties indicated above, there has been a gratifying development of our work not only in the United States, but in Mexico. At the El Paso Conference in 1918, the missionaries and active pastors numbered only about 12, with a scattered membership of about 1,500. In 1922 the membership had increased to 2,560, with 3,213 Sunday school scholars. In 1926 there were 3,798 members, with additions on profession of faith for the year 1925 of 528. There are 71 Sunday schools, 345 officers and teachers, 3,924 scholars; Epworth League members have increased from 813 to 965; Woman's Missionary Societies have increased from 8 to 24, and members from 269 to 611. Students in our schools have increased from 2,352, with 38 American and Mexican teachers, to 5,568 students, with 197 teachers. The value of our educational institutions is now $2,211,212. There are now three hospitals, located at Monterey, Torreon, and Chihuahua. There are social centers at Chihuahua, Durango, and Monterey. The amount contributed for the support of the ministry has increased from $8,500 to $12,500, and the total amount contributed for all purposes has increased from $21,400 to $32,150; all this in the territory south of the Rio Grande.

In the territory north of the Rio Grande there has also been a very steady growth, especially in the territory of the Texas Mexican Mission. The number of pastoral charges has increased in the Texas Mexican Mission from 19 to 31; number of members from 1,990 to 3,159; amount for the support of ministry increased from $3,300 to $9,100; total amount for all purposes, from $14,100 to $22,500. The schools in the Texas Mexican Mission and in the Western Mexican Mission are among the best in our mission field, and an unusually large percentage are being trained for work in the ministry and in the local Churches. A steady increase in the Mexican population in the territory north of the Rio Grande is straining the resources of the Board of Missions to the utmost to supply sufficient funds to open up work in those sections where Mexican people have settled. The growth in membership in the Western Mexican Mission has not been as great in proportion as in the Texas Mexican Mission. The Mexican population is more scattered except in the great cities of El Paso and Los Angeles. Number of members, 1921, 1,146; 1925, 1,685. Number of Sunday school scholars, 1921, 1,586; in 1925, 1,702. Total amount raised for the support of the ministry, 1921, $2,071; 1925, $2,572. Total amount raised for all purposes in 1921, $12,510; 1925, $8,797. The amount in 1921 included large collections for the Centenary fund.

THE CONGO MISSION

It had been planned to vist the Congo in 1924, and again in 1925, but, as is well known, in 1924 the Board of Missions found itself in great financial straits, and it was thought necessary that all the bishops in charge of mission fields should take active part in the "Clean-up Campaign" of the Centenary, and this work extended from December to April. In 1925 the Board of Missions again was seriously embarrassed in funds, and it was thought unwise to expend the amount of money necessary for a trip to the Congo and return, and again the bishops in charge of mission fields were requested to put forth special efforts at home. Consequently, the report from the Congo Mission cannot be made from first-hand observation, but from the reports from the field, written and oral.

The Mission has suffered heavily from sickness and from consequent withdrawals, some of them temporary and some of them permanent. Although the Candidate Committee and the physician of the Board of Missions have joined with the Administrative Secretary and the bishop in charge in trying to send out only those who seem to be in sound health, yet the change in climate conditions is so great that sometimes unexpected physical defects are brought out. Notwithstanding these difficulties, however, there is a good force of workers who have given their lives unreservedly to carrying the good news of salvation to the lost souls in the heart of Africa, and the work of the Mission has gone steadily forward.

There are now three stations, with Wembo Nyama as the central station and Minga and Tunda, the new stations, each about three days' distance by travel from Wembo Nyama. The evangelistic work is, of course, here as elsewhere, the indispensable arm of service, and there are 48 native evangelists serving 54 native regular outstations with preaching places here and there as opportunity may permit. The number of members has increased from 637 to about 1,150. While this is not a large number, yet in view of the strictness of the requirements for admission in the membership and the large number of those who attend preaching services the increase is very gratifying. Doubtless our missionaries could baptize many times more than they have done; and if they followed the practice of the Roman Catholics, they could count the membership by the thousands, but the instruction given to candidates for membership is probably far more thorough than in our home Churches.

The insistence upon the payment of the tithe by all members is a deterrent to join the Church by all those who have not much root.

The educational work is so closely linked to the evangelistic as to be hardly distinguishable apart from it. All our teachers are evangelistic in spirit, and the classroom is as productive of spiritual results as the Church service. The production of the simplest kind of literature in the native dialect is a task in itself, and the translation of the Scriptures, of hymns, and helpful books of necessity proceeds slowly. As in the days of our Lord, the compassion and power of the Great Physician deeply stirred the multitudes, so the ministry carried on by our missionaries, doctors, and nurses tolls a bell which is heard throughout the country and brings the people to the mission station. Then, when they have skillfully treated and lovingly cared for them, the hearts of the patients go out in gratitude to their benefactors and almost inevitably they ask, " Why should these people love us and help us?" and the answer is: "Their Master, Christ, loves you."

The life of Central Africa is in the making. Those phases of evil and sin which, alas, all too frequently accompany the entrance of Western civilization into healthier lands are seen at work in Africa. The Church must strive mightily and promptly to grip the native heart with the message of salvation from past and present sin, to indicate the Christian standard of life, and the same power to maintain it. We have assumed the responsibility for a definite section of the Belgian Congo, and we must meet that responsibility with men and money and prayer.

The failure of many of our people to meet their Centenary pledges and the utter refusal of many of the professed followers to give to missions is to the shame of the Church and is a betrayal of their Lord. The curtailment of projected work and the inability to keep faith with the people in various sections have frequently and greatly humiliated our workers and sometimes impaired their influence. What answer will a Church richer than ever before in history make at the judgment seat of Christ for its refusal to give the money needed to tell and teach men the story of their love? "These things ought ye to have done, and not to have left the other undone."

The last General Conference, in its report concerning the grouping of Conferences in Episcopal Districts, placed the Cuba and Mexican Conferences, the Texas Mexican, the Western Mexican, and the Congo Missions in the Eleventh Episcopal District, but did not suggest any place for an episcopal residence for that district, nor direct that the Board of

Missions and the Woman's Council provide a domicile for the bishop assigned thereto. In view of these facts, and of the further fact that the three fields included in the Eleventh District are not contiguous, but are widely separated, it was an open question what place would be most convenient for the bishop's residence. In 1918 the General Conference recommended that the "bishops elected at this Conference and at subsequent General Conferences fix their residences in the important cities of our territory." As none of the bishops of our Church have ever lived in Washington City, the writer, in 1922, selected that city as his official residence, and it has continued so to be through the quadrennium. An important factor in the decision to select Washington was that it was desirable that the Commission on Temperance and Social Service have its headquarters at Washington; and, as the General Conference did not provide an adequate sum to employ a full-time secretary, the general direction of the work of this Commission seemed to devolve upon its chairman, the writer.

In the effort to deliver the full weight of the sentiment of our Church membership upon the governmental agencies, it has been necessary to devote a considerable amount of time, thought, and effort to the work of the Commission, not simply in connection with prohibition legislation, but in the effort to inform, and then fully represent, our people on questions pertaining to war and peace, to industrial and racial relations, and to other social problems which must be faced by a progressive, aggressive Church membership endeavoring to translate the teachings of Jesus into the social life in which the Church must carry on its activities. It has also been necessary to give approximately ten days annually to the Social Service Conference at Lake Junaluska, and during the past two years an additional five or six days to the conferences at Mount Sequoyah, and this, of course, does not include the amount of time required for the preparation of the program and the organization of these yearly conferences.

As chairman of the Commission of our Church on Temperance and Social Service, in addition to the work in this country, the writer has attended temperance conferences in ten or more countries in Europe, and has delivered addresses also in Canada, Cuba, and Mexico. As chairman of the Near East Relief Advisory Committee of the General Conference he visited the countries of the Near East in 1922, 1924, and 1925, has attended the International Near East Relief conferences yearly, and has frequently met with committees in New York and spoken in a number of towns and cities in the interest of that worthy cause.

As the official representative of our Church on the Administrative Committee of the Federal Council of the Churches of Christ in America he has attended the monthly meetings of that Committee in New York unless providentially hindered, and has also served on some other commissions of the Federal Council, giving as much time as possible thereto; for the first three years of the quadrennium he was chairman of the Commission on Relations with Religious Bodies of Europe, and in that relation represented not only our own Church, but American Protestantism in several conferences in Europe.

The writer also represented our Church, at first unofficially, as a member of the Executive Committee of the American Section of the Universal Christian Conference on Life and Work, and later as the official representative attended many meetings in the homeland and in assisting in the preparations for the great Stockholm Conference.

Owing to inability to attend the meetings, Bishop Hendrix resigned as a trustee of the Church Peace Union, and the writer was elected to fill that vacancy, which has given the opportunity to aid to some extent at least in the development of the peace sentiment throughout the world, in which great effort our people are as much interested as is any Christian denomination.

The scope of the natural activities of the Commission on Temperance and Social Service is naturally so wide that it has been impossible to respond to the many and varied opportunities for helpful service, but as much has been done as possible consistent with the proper performance of regular duties.

BISHOP W. B. BEAUCHAMP

Dear Fathers and Brethren: In the findings of the Committee of One Hundred, which met in the Chisca Hotel in this city in 1918, occurred this sentence: "At the close of the World War there will be opportunity for religious reconstruction in Europe which we, as a part of American Protestantism, must be prepared to meet." This sentence was a prophecy.

At the close of the war we undertook work in Europe. First, relief, immediate and constructive; and, second, work religious. In the division of the territory with the Methodist Episcopal Church we were assigned the countries of Belgium, Poland, Czechoslovakia, Central and South Central Russia. We organized missions in Belgium, Czechoslovakia, and Poland in 1922. God has in a wonderful way blessed our work in these nations and led us in finding workmen and in opening work in various cities and towns. At the close of four years we report a membership of between twelve and thirteen thousand souls, with many additional adherents in France. We have tried in every way possible to coöperate with the historic Protestant groups of these countries and enjoy their friendship and good will.

We believed that it was necessary for us to set up a distinct Methodist Church in order to bring to these peoples the gospel as we believe it and preach it and to carry on effectively the program of the kingdom of God. In all of these nations we have especially emphasized the evangelistic program, a note which has been lost by many of the Protestant groups of these lands.

BELGIUM

When we entered Belgium, a nation of eight millions of people, we found both the French and Flemish tongues spoken there; these two tongues represented by about equal groups of peoples. We did not have a single French-speaking preacher to begin our work with. In the providence of God men were found who responded to our call, and through them others have been converted and led to give their lives to the work of the territory, so that at the close of the quadrennium we have twenty-six native workers, seven of them ordained preachers and seven nonordained preachers, three elders, and nine colporteurs. Our work in Belgium is growing steadily and most encouragingly. There are eighteen churches and three stations.

The publication and colporteur work has been an important feature in the Belgium program. We have two publications in French and one in Flemish. We have published six different tracts with pages from four to sixteen, and sold many thousands of these. We have published booklets with fifty pages, some sixteen in French and five in Flemish, and we have published six books, having at this time published the Standard Sermons of Mr. Wesley, translated the Discipline and some other special Methodist books for our people. We have distributed many thousands of copies of the Gospels.

We have one Girls' School, the only Protestant boarding school in Belgium, with 119 pupils; one orphanage with forty children; and one day school. We have also a Bible Training School for Workers with nineteen students.

The outlook for our work in Belgium is most encouraging.

POLAND

In Poland we have met with the most distressing opposition from the Roman Catholic Church. Our Church is moving steadily forward. We now have four presiding elders' districts in Poland with some most competent native helpers. We are developing a native ministry in this land. Here in Poland also we have done a great amount of colportage and pamphlet distribution. Mr. Wesley's sermons, some other Methodist books, and the Discipline have been put in the Polish language.

We have an English school at Warsaw with 1,200 students; an Academy and Orphanage at Klarysew, and also have an industrial orphanage at Odolanow.

The people of Little White Russia, second largest minority in Poland, with some 3,000,000 people, have officially asked us to take them over and give them the gospel and be their religious leaders. The Ukrainian people in Galatia, 7,000,000 in number, the largest minority in Poland, one-fifth of the total population, have also officially asked us to become their religious leaders, teachers, and guides. We have a vast opportunity with these 10,000,000 of people if we only had the means to send the workers to preach the gospel in the many villages of these two minority peoples.

The outlook in Poland is favorable for an early and great development in our Church.

CZECHOSLOVAKIA

In Czechoslovakia we have more than 10,000 members, after four years of work. We have three presiding elders' districts and thirty-three preachers. We are developing there not only rapidly in the number of members, but also we are developing a strong native ministry. We have 15 churches and 12 parsonages. We are doing a most important work among the Russian students in Prague and have gathered a most valuable library of 4,000 volumes in this work.

We distributed last year some 4,000 Bibles and 30,000 pieces of other literature. This is the land of Huss, and our gospel and Methodist plans appeal to these people. This Mission is asking to be set up as an Annual Conference by this General Conference.

It is my judgment that Europe presents to American Protestantism the most immediate and appealing need in all the world. In the providence of God we have been led into the heart of the Slav country, which gives us the opportunity to remake the religious ideals of a vast multitude of people. The work is in every way most appealing and encouraging, and I desire to report the obligation which I feel to the Church which has given me the opportunity to supervise this great undertaking on the continent of Europe.

BISHOP JAMES E. DICKEY

Dear Brethren: In keeping with the request of the General Conference of 1918, I am herewith submitting to you my report as General Superintendent of the Eleventh Episcopal District.

I am very grateful in being able to record the fact that I have presided over each session of the Annual Conferences committed to my care during the quadrennium. It is with a deep sense of gratitude that I record the further fact that at the hands of my brethren I have received the most gracious courtesy and kindly consideration. This sense of appreciation impels me to bear public testimony at this time.

The following statistics will acquaint you, in a measure at least, with the results of the work of the quadrennium:

Members—1925, 207,750; 1921, 183,784; increase, 23,966.

Local preachers—1925, 569; 1921, 522; increase, 47.

Traveling preachers—1925, 881; 1921, 782; increase, 99.

Value of Church property—1925, $15,352,940; 1921, $8,735,732; increase, $6,617,208.

Contributed for all causes—1925, $4,596,085; 1921, $3,333,627; increase, $1,262,458.

Sunday schools—1925, 1,125; 1921, 1,120; increase, 5.

Sunday school scholars—1925, 170,360; 1921, 151,167; increase, 19,193.

Epworth Leagues—1925, 809; 1921, 573; increase, 236.

Epworth League members—1925, 20,553; 1921, 20,242; increase, 316.

Woman's Missionary Societies—1925, 720; 1921, 609; increase, 111.

Members of Woman's Missionary Societies, 1925, 20,738; 1921, 20,648; increase, 90.

The foregoing figures indicate the status of the district as a whole. The

following figures give a detailed statement of the status in each Conference:

CENTRAL TEXAS CONFERENCE

Members—1925, 91,575; 1921, 84,163; gain, 7,412.

Local preachers—1925, 235; 1921, 218; gain, 17.

Traveling preachers—1925, 334; 1921, 285; gain, 49.

Value of Church property—1925, $5,041,456; 1921, $3,533,750; gain, $1,507,706.

Contributed for all causes—1925, $1,777,544; 1921, $1,451,385; increase, $326,189.

Sunday schools—1925, 456; 1921, 478; loss, 22.

Sunday school scholars—1925, 73,653; 1921, 68,709; gain, 4,944.

Epworth Leagues—1925, 295; 1921, 236; gain, 59.

Epworth League members—1925, 5,590; 1921, 8,915; loss, 3,325.

Woman's Missionary Societies—1925, 248; 1921, 218; gain, 30.

Woman's Missionary Society members—1925, 7,633; 1921, 7,783; loss, 150.

WEST TEXAS CONFERENCE

Members—1925, 47,438; 1921, 41,494; gain, 5,944.

Local preachers—1925, 102; 1921, 123; loss, 21.

Traveling preachers—1925, 240; 1921, 226; gain, 14.

Value of Church property—1925, $3,097,459; 1921, $1,861,400; gain $1,236,059.

Contributed for all causes—1925, $1,403,993; 1921, $901,126; increase $502,867.

Sunday schools—1925, 289; 1921, 295; loss, 6.

Sunday school scholars—1925, 40,878; 1921, 38,524; gain, 2,354.

Epworth Leagues—1925, 234; 1921, 157; gain 77.

Epworth League members—1925, 6,044; 1921, 4,803; gain, 1,241.

Woman's Missionary Societies—1925, 206; 1921, 175; gain, 31.

Woman's Missionary Society members—1925, 5,952; 1921, 5,342; gain, 610.

NORTHWEST TEXAS CONFERENCE

Members—1925, 55,661; 1921, 45,790; gain, 9,871.

Local preachers—1925, 190; 1921, 148; gain, 42.

Traveling preachers—1925, 244; 1921, 204; gain 40.

Value of Church property—1925, $6,456,325; 1921, $2,737,350; gain, $3,718,975.

Contributed for all causes—1925, $1,157,974; 1921, $735,298; increase $422,676.

Sunday schools—1925, 292; 1921, 275; gain, 17.

Sunday school scholars—1925, 44,512; 1921, 32,739; gain, 11,773.

Epworth Leagues—1925, 219; 1921, 134; gain, 85.

Epworth League members—1925, 7,216; 1921, 4,989; gain, 2,227.

Woman's Missionary Societies—1925, 195; 1921, 162; gain, 33.

Woman's Missionary Society members—1925, 5,231; 1921, 5,997; loss, 766.

NEW MEXICO CONFERENCE

Members—1925, 13,076; 1921, 12,336; gain, 740.

Local preachers—1925, 42; 1921, 33; gain, 9.

Traveling preachers—1925, 63; 1921, 67; loss, 4.

Value of Church property—1925, $757,700; 1921, $603,232; gain, $154,468.

Contributed for all causes—1925, $256,574; 1921, $245,818; increase, $10,756.

Sunday schools—1925, 88; 1921, 72; gain, 16.

Sunday school members—1925, 11,317; 1921, 11,195; gain, 122.

Epworth Leagues—1925, 61; 1921, 46; gain, 15.

Epworth League members—1925, 1,708; 1921, 1,535; gain, 173.

Woman's Missionary Societies—1925, 71; 1921, 54; gain, 17.

Woman's Missionary Society members—1925, 1,922; 1921, 1,526; gain, 396.

ORDINATION OF DEACONS AND ELDERS

	Deacons	Elders
Central Texas Conference	53	48
West Texas Conference	28	23
Northwest Texas Conference	31	26
New Mexico Conference	9	7
Total for the district	121	104

I have not made a statistical report of the educational interests by reason of the fact that all the Texas Conferences have a common interest in the Southern Methodist University at Dallas and there is danger of overlapping in the several reports to the Conferences. I have pleasure in reporting, however, that there is a strong and progressive leadership of this interest throughout the State. Our institutions are increasing in financial strength as well as in patronage. The crying need of the hour now, as it has ever been, is larger endowment and better physical equipment. I am led to believe, however, that the day is not far distant when the generosity and consecration needed to supply this want will not be lacking.

The five Annual Conferences of Texas also hold in common a great orphanage, located in the city of Waco, Tex. For the same reason indicated in my report of the educational interests, I do not present orphanage statistics. This institution is constantly growing in material support, and is growing correspondingly in benevolent ministry. The New Mexico Annual Conference, during its last session, adopted a resolution agreeing to "take over" an orphanage in the city of El Paso, Tex., known as the El Paso Orphanage.

The Central Texas Conference has a hospital in process of erection in the city of Fort Worth. When completed, the building will have cost one million dollars. This worthy enterprise will meet a long-felt want in that section of the Church.

The foregoing report gives a brief survey of conditions as they now exist in the Eleventh Episcopal District.

BISHOP SAM R. HAY

Dear Fathers and Brethren: It is my pleasure, in compliance with your request, to submit to you the following report:

I was assigned at the beginning of the quadrennium to the episcopal district composed of the China Conference and Manchurian Mission. I went at once to China and began my work. I found the Conference in splendid condition, all departments of the work well organized and making excellent progress; both the missionaries and native workers faithful and efficient.

As the result of the Centenary our work had gone forward spiritually and materially as never before. I found some forty-one building enterprises, including churches, college buildings, hospitals, and homes for our missionaries either completed or in course of construction.

After spending several months in the field I returned home, expecting to return to China in a short while, but family afflictions prevented my doing so, much to my regret.

The last two years of the quadrennium I have served the district composed of the North Arkansas, Little Rock, and Louisiana Conferences.

During these years the district has made marked progress.

We have had substantial increase in membership. Church buildings both in the country towns and cities have been erected, buildings for the most part well equipped for the work of the present-day Church.

Our schools and colleges have increased in attendance, physical equipment, and endowment, and are doing in a most serious way the work of Christian education.

In fact, all departments of our work in this district—Sunday schools, Epworth Leagues, missionary organizations—have made remarkable growth. Large classes of young men have been received into the Conferences, most of them products of our colleges.

I do not speak extravagantly when I say that these Conferences, both as to preachers and the membership of the Church, are genuine Methodist people, faithfully carrying forward the work of the kingdom.

BISHOP HOYT M. DOBBS

After half a century of sacrificial toil in the republic of Brazil, our Church in that country will celebrate with appropriate ceremony its semicentennial on August 11, 1926, in the city of Rio de Janeiro.

We now have more than two hundred preaching places throughout the republic. By careful estimate our Church members now number more than fourteen thousand, and represent a type of piety which is worthy of the noble standards of the history of Methodism and of the New Testament.

At this date there are in operation ten schools and colleges, with student bodies which now aggregate in number more than three thousand. Another great educational agency is our Methodist Publishing House at Sao Paulo, under the direction of Rev. C. L. Smith and Rev. John Becker. Through its various periodicals it regularly supplies religious literature in the Portuguese language for the Methodist Episcopal Church, South, the Presbyterian Church, and the Protestant Episcopal Church. Its financial value is now estimated by the auditors at a quarter of a million dollars. It would be difficult to overemphasize the influence which this agency alone is exercising upon the Brazilian people.

The Centenary has put our cause in Brazil forward by years. The building program as originally planned has been executed, save in one instance—and this will also be realized at no distant date. The total value of our properties in Brazil is estimated to be more than four million dollars.

I desire to call attention to the recommendation of the Bishops in the Episcopal Address touching the future of our Church in Brazil. The time is undoubtedly at hand for them to have a larger participation in all our affairs. This you will no doubt give your most careful consideration.

For journeying mercies without number, for the health of my loved ones during my long absence from home, for the unfailing courtesy and coöperation of the Church in Brazil and of all the Secretaries at home, and for the steady ongoing of the cause of Christ in South America, I am profoundly grateful to God and his Church.

BISHOP H. A. BOAZ

Dear Fathers and Brothers: My quadrennium in the Orient has been filled with delightful labors and blessed with congenial fellowship. God has been gracious. "Goodness and mercies have followed us all the days of our" sojourn in the East. For the first year I was appointed to Japan, Korea, Manchuria, and Siberia, but after the death of Bishop Atkins and the return of Bishop Hay to America, I was assigned to China also, and thus left in charge of the entire Orient. Of the 400 missionaries assigned to the foreign field, 225 of them, more than one-half, are in the Orient. They are a noble band of bold and adventurous soldiers of the cross and deserve your confidence and hearty support. In spite of the great disappointment on account of not receiving the necessary funds, the workers on the field are hopeful and looking for better days in the future. They have sacrificed the joys and pleasures of the homeland and endure the privations of life in a foreign field in order to promote the interests of the kingdom of God. They are giving their all for the sake of the Master; surely those who are at home will not forsake them in their time of need. They are worthy and well qualified for their work and ought to be given the funds necessary for properly carrying on their labors in that vast field of almost boundless opportunities. They will not fail you and you must not fail them.

Without doubt the Orient is the greatest mission field in the world. In many of our other mission fields the countries are at least nominally Christian, but in that vast area the people are altogether without a knowledge of the true God, and know nothing of Jesus Christ, whom he has sent. In that field your missionaries are holding up "the Light of the World" in a land of spiritual darkness, gross ignorance, and heathen superstitions. They deserve your earnest prayers and generous financial support. The area included in the episcopal district of the Orient is larger than all the Southern and Western States combined. We have by no means fully occupied this territory, and have not touched vast areas in Manchuria and Siberia that are without the gospel. In the territory for which we are responsible in the Orient we have a total population of about sixty-five million souls. When we consider the area and the population it seems that we are but playing at the great cause of missions in that vast field. But with the limited number of workers and the still more limited means at our disposal the work is prospering about as well as could be expected under the conditions.

In order to properly supervise the work extensive travel has been necessary. For the entire quadrennium I have averaged traveling one hundred miles per day for every day in the year and have spoken publicly three or four times per week for every week in the year. During the four years I have been in the homeland about thirteen months, during which time I have preached, mostly about missions, about 240 times. A brief survey of the progress made in the Orient during the quadrennium may be of interest. A steadily decreasing income has prevented opening new fields and made it very difficult to hold the lines projected during the Centenary awakening.

The Siberia Mission, authorized by the Board of Missions in May, 1920, comes first in order. The last General Conference defined the Siberia Mission in the following terms: "The Siberia Mission shall include Siberia and the work among Koreans and Russians in Manchuria." On account of language and racial differences the Russian Department of this Mission was organized into a separate section in Harbin on September 11, 1923. It has grown in a most satisfactory way. Only the lack of funds prevents a wonderful growth. The field is ripe and the opportunities are abundant. We have in Harbin two good congregations with a total membership of 172. Nine young Russian men are preparing for the ministry of our Church. They are a promising group and may constitute the foundation for a fine ministry of native men for this field. The Sunday school has an enrollment of 320. The day schools last year enrolled more than 1,500 students in all departments. The clinic gave more than 22,500 treatments to more than 4,500 different patients during the last twelve months. The work is suffering for a church building and a school building, since we have neither of our own, but are renting the property of others for these purposes. The two young women sent out representing the Woman's Department of the Board of Missions are doing a most excellent work in Harbin. The possibilities are limited only by funds and workers.

On account of the opposition offered by the Soviet authorities in Siberia, the work among the Koreans in that part of the field is not so pronounced. For the past three years I have not been able to enter Siberia at all, but have had regular reports made by the pastors to Rev. J. S. Ryang, the Korean superintendent of all the Korean work in Siberia and Manchuria. In that field, so promising at first, but hindered now by Sovietism, we have 21 Korean pastors, 97 societies, 1,465 baptized members, 250 probationers, and 1,378 seekers. The outlook is somewhat brighter at present than it was one year ago. The Soviet officials are apparently finding out that we are not there for political reasons and are somewhat more lenient than before. In 1924 three of our leading Korean pastors and the Bible woman were put in jail for no other reason than that they were ministers of the gospel of Christ. No one was so imprisoned in the year 1925. The pastors who attended the meeting of the Mission report a more hopeful outlook at present. Soviet authorities will not allow us to carry on any Christian schools nor permit children to attend Sunday school alone.

Work among the Chinese in Harbin was opened in April, 1924, under the auspices of the China Annual Conference. Rev. J. C. Hawk was appointed superintendent. Under his wise direction the work was prepared. We now have 83 baptized members and 30 children who are baptized.

Work in the Korea Annual Conference is very encouraging. The Korean people are responsive to the call of the gospel. They appear to have no political future and the economic outlook is discouraging. They are a broken-hearted people and deserve the sympathy of the Christian world. Only the gospel of Christ can bring them comfort in their hour of gloom and sorrow. The Korea Annual Conference has 31 ordained preachers, 68 licensed preachers, 76 pastoral charges, 492 societies, 9,324 baptized members, 2,454 probationers, and 8,098 seekers, making a total of 22,591 members and adherents. There are 979 Sunday school teachers and 14,793 pupils. During the quadrennium membership has increased a little more than 25 per cent. Three of the six districts are entirely self-supporting at this time, so far as pastors' salaries are concerned, and the other three are about 70 per cent self-supporting. There has been a net gain of 104 church buildings and a substantial gain in all financial lines. At present there are 53 missionaries assigned to this field. During the quadrennium we have lost five good men and not a single new man has been sent out. Unless new recruits are sent to the field the work must suffer loss for proper leadership. The Korea Annual Conference was the first Conference to report its quota subscribed to the Superannuate Endowment Fund and has already paid the first and second installments in full. Within the bounds of this Conference we are operating alone the Ivy Hospital at Songdo and the Woman Hospital at Wonsan, both of which are good hospitals and doing splendid work. At Choon Chun we have also a good dispensary. Through these institutions are passing annually thousands of people for the healing of the body and soul. We assist in the operation and management of the Severance Hospital at Seoul, which is also doing a very fine work. We have on this field four high schools with a total attendance of 1,270, and numerous schools of lower grades, with an attendance of about 3,501. We have part also in the work done at the Chosen Christian College at Seoul and the Union Theological Seminary at the same place. Time and space forbid an extended report at this time.

In Japan the work is progressing nicely, though not making any remarkable strides. Our relations with the Japan Methodist Church, the Japanese government, and the people generally have been most agreeable. In this field we have assigned at this time 54 missionaries. Under the care of these missionaries are 3,278 baptized members of the Church. The Japanese pastors are all under the control of Bishop Usaki, of the Japanese Methodist Church. When a Mission Church becomes self-supporting it is then turned over to the Japan Methodist Church and ceases to remain under our supervision. During the quadrennium now closing we have had a net gain in our Mission Churches of 1,317, which is a net gain of about 67 per cent for the quadrennium. Since the Japanese government supplies fairly good hospital facilities, we have no hospital in this field. In coöperation with the Canadian Methodist Church we own and operate the Kwansei-Gakuin, which has an annual enrollment of about 1,700 students. It is a standard college with high school and commercial departments. It is doing a great work. I am sorry to report, however, that scarcely 25 per cent of the students are Christian. The Hiroshima Girls' School is under our exclusive ownership and control and has an attendance of about 900—about 70 per cent of whom are baptized Christians or on probation. The school is in urgent need of better buildings and equipment. The possibilities there are almost unlimited, and it is a pity not to have the necessary furnishings with which to do the work. At Osaka the Lambuth Training School for Christian Workers is doing a splendid work. A little less than sixty young women are there now in training for a high order of service. The Palmore Institute at Kobe has an average attendance of about 700 and is doing a great work for the young men of the city. It has a most excellent religious atmosphere and many of the students are active in Christian service. At the Kobe Evangelistic Center they are doing a good work for the young women of Kobe in training them for business careers. The Night School at Hiroshima is also doing good work. We have also numerous smaller schools that are helping to leaven the lump in Japan.

China is our oldest and greatest mission field. The China Annual Conference occupies a strategic position in a nation of four hundred millions of people. The work is making progress, but is not doing as well as we would like to see it do. There are many difficulties in the way. For lack of men and money we cannot do all that ought to be done. Much material progress has been made as a result of the Centenary funds, but we are in need of a great religious awakening in China at this time. To this field 110 missionaries have been assigned. In the China Annual Conference there are 56 Chinese preachers in full connection and 22 on trial. There are 100 local preachers, about 80 of whom are being used as supplies in the work of the Conference. In this Conference we have 12,470 baptized Church members, 11,772 Sunday school students, with 980 officers and teachers. The Soochow University is at the head of the educational system of our Church in China. It has about 250 young men in the college department and 150 in the preparatory school. The McTyeire School for Girls, at Shanghai, and the Laura Haygood Normal, at Soochow, are doing a most excellent work for the young women in our part of China. There are 12 middle schools with 197 teachers and 1,278 pupils. There are 40 ordinary schools with 225 teachers and 3,574 pupils. We are coöperating in the Nanking Seminary and the Ginling College at Nanking. In China we also have two hospitals of our own, the Soochow Hospital and the Changchow, and are interested in two others, one at Huchow and the other in Shanghai. In these Christian agencies of healing more than 50,000 patients are treated annually. Surely nothing more Christlike could be done in this great land where there is so much of suffering humanity.

Throughout the entire Orient the field is white unto the harvest, but the laborers are few. Let us pray the Lord of the harvest to send forth more laborers into his harvest field.

IX. MEMOIRS.

BISHOP JAMES ATKINS

BY REV. T. C. RAGSDALE

JAMES ATKINS was born in East Tennessee, near Knoxville, in the salubrious, wholesome, and inspiring atmosphere of the mountains and of the open country, on April 15, 1850. He was at the same time born into the sanctifying atmosphere of our holy religion, which gave him a good start in life. A rich heritage was his in his devout and cultured parents. His father was, for nearly half a century, a faithful and efficient itinerant preacher, honored by his brethren, not only by serving responsible charges, but also by being sent by them six times to the General Conference as their representative. His mother came of a choice stock, so that there convened in his veins a rich strain of blood, which brought to him capacities of mind and heart far beyond the average. These rich inheritances he did not despise, nor did he dissipate them in riotous living. They neither provoked his pride nor abated his zeal. On the other hand, he accepted them as a sacred trust and rightly read that capacity meant opportunity, and that capacity and opportunity always carry with them heavy obligations both to God and to the human race for the largest possible service in making the world a fitter and happier place for men to live. To the end of his life, he was true to this trust. He never did anything in either a half-hearted or slovenly manner. Genius, to him, could never become an excuse for laziness, so that "whatsoever his hands found to do, he did with all his might." His career as a student was marked by a lively interest in his work and by a diligence and devotion which characterized all his future days. He was a careful investigator, an independent thinker, and a discriminating judge of the best and purest in all history and literature. His early college career was interrupted by the vicissitudes of civil war, so that, while very young, he became for a time a teacher in rural schools. This was at once a blessing and a necessity, which gave him an opportunity to solidify what he had learned and brought him into sympathetic touch with childhood and youth as a teacher, laying a foundation for that larger service which he rendered in later years in the field of religious education. Later on, he returned to Emory and Henry College and completed his course. Through life he looked back upon his college days with intense emotions of interest and pleasure. It was during his earlier days in college that he came into a conscious experience of forgiveness of sins and of sonship to God, an experience clear and full and which colored all his future life as well as all his thinking and his utterances and made of him an ardent expounder and lifelong defender of the tenets of Arminian theology as interpreted by John Wesley.

To him, religion was more than theory or philosophy; it was life. He "studied to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

At twenty years of age he was licensed to preach and at twenty-two was admitted on trial into the Holston Conference and appointed a junior preacher (after the good old way of our fathers) under Dr. R. N. Price, an association for which he never ceased to be grateful. After seven years of successful pastoral service, he was called to the presidency of Asheville Female College, and ten years later to the presidency of Emory and Henry. His labors as a college president were fruitful in every direction. A wise and faithful administrator, a man of affairs as well as a man of letters, an inspiration and example to the student body and a leader in Christian activities, he stamped the institutions over which he presided with the highest standards of Christian scholarship and holy living. His experience here prepared him for the large service which he rendered to the cause of Christian education during his tenure of the episcopal office. His zeal for a comprehensive system of thorough Christian training was a contagion which inspired others with an equal energy and materially aided in the founding of some of our largest institutions of learning.

His monumental work was that which engaged his hands and heart while General Secretary of the Sunday School Board and editor of our Sunday school literature, to which position he was elected in 1896 by the Book Committee as successor of Dr. W. D. Kirkland (deceased) and subsequently reëlected to this office by the General Conferences of 1898 and 1902. He came to this work in the full vigor of his manhood and gave to it the fullness of all his energies. He brought to his task a cultured, vigorous, and disciplined mind, an experimental knowledge of the art of teaching others, a marked ability as a writer, and the practical and uniform habit of expressing himself in chaste and clear and cogent language, so that the truth might be understood. No finer series of Sunday school periodicals had issued from the press than that published under his direction. It was during his tenure of office as Sunday School Editor that our present system of teacher-training was inaugurated. He brought to our Church the distinction of becoming a pioneer in this field of religious education. Other Churches have followed our example and have been generous in their praise and appreciation of the work which we initiated. Had James Atkins done nothing else, this alone would have marked him as a man of rare spiritual vision and foresight.

While he majored, in his thinking and labors, upon the importance of thorough religious training in the home and Church and school, as the fundamental work of the kingdom, he was by no means indifferent to the most intense evangelistic efforts to redeem the erring and the lost. He was a constant promoter of such efforts, a friend to the true evangelist, and a laborer together with him. When Samuel Hopkins Hadley, Superintendent of Water Street Mission, came to Nashville in the winter of 1904, he followed him from place to place, and listened with keenest delight to his expositions of the Scriptures as applied to the salvaging of the wrecks of human lives.

In 1906, by the suffrage of his brethren, he was called to assume the duties and responsibilities of the episcopal office. He was utterly unchanged, either in his attitude or his habits, by his elevation to this sacred office. He had formed the habit of giving his best to whatever task he had in hand. He could do no more here. His experience with men and affairs, as student, pastor, college president, editor, and writer had given him a keen insight into human nature and human needs, which gave him large fitness for his work as a bishop. He had remarkable adaptability and seemed to be able to adjust himself without effort to his new task. He was courteous, brotherly, sympathetic, approachable, nor was his cheerful spirit broken by the many petty and trivial demands which drew upon his strength. He never felt himself immune to criticism, but cordially welcomed the suggestions of sincere Christian men. He was a great lover of men. Many of us felt that he was our warm personal friend, nor did we cherish a delusion in so feeling. His heart was big enough to respond to genuine love and friendship wherever he found it, and his friends were legion.

As an administrator he put the Church first, and rightly so, as the bride of Christ and God's chiefest and ordained agency for mediating all the wealth of the gospel to the sons of men. Therefore, in his disposition of men to shepherd the flock of Christ, his eyes were not blinded by the affection which he cherished for his friends, nor was his heart controlled by prejudice in dealing with those who were his severest critics.

He enjoyed every field to which he was assigned. The writer can never forget the enthusiasm with which he was all aglow as he talked, in private, of his labors on the Pacific Coast and of the wealth of opportunity there which so greatly stirred his soul.

His knowledge of God and of the Holy Scriptures and his faith in the ultimate triumph of the kingdom of God on earth made him an enthusiastic supporter of a program of world-wide evangelization.

As a member of the Centenary Commission he was permitted to participate in the inauguration of the greatest forward movement, in the enlargement of missionary effort, in the history of Protestantism. Again, our great Church set the pace and others quickly followed. Under his direction our work in Europe was enterprised. He and his colleagues have given us as fine an example of spiritual diplomacy, in the providential selection of leadership for this work and in the stable foundations which they have laid for the future of the same, as has ever graced the pages of religious history. "A handful of corn, scattered in the top of the mountains," has already borne fruitage which "shakes like Lebanon." Dollar marks can never represent the value of his oversight in this field.

His personal traits were as pleasing as his public life was useful. Courteous and courtly in his manners, brilliant in conversation, a lover of good fellowship, he was a delightful companion and a welcome guest in any social circle. He was truly "given to hospitality," and God had made it possible for him to dispense a larger hospitality than most of us are capable of doing. The days will be many, and the years also, before his brethren shall forget the happy and restful days spent under his generous roof amid the mountains and hills so dear to him. God gave to him a distinct and unusual blessing in his devoted companion and mother of his children. Upon their lives are the indelible marks of the sterling qualities of their splendid parents. To them, and to the companion of his last few years, whose loving ministry brought comfort to a tired servant of the Most High God, we commend the faith in which he wrought and in the service of which he died.

Pure in heart and clean of soul, he saw God here (though by faith). Now, no longer "as reflected in a mirror, but face to face he sees and knows as also he is known."

BISHOP JOHN CARLISLE KILGO

BY WILLIAM P. FEW

JOHN CARLISLE KILGO was born at Laurens, S. C., July 22, 1861, the son of Rev. James T. and Catherine Mason Kilgo. He was married to Fannie Turner, of Gaffney, S. C., December 20, 1882. To them were born five children: J. L. Kilgo, of Greenville, N. C., Mrs. Edna Kilgo Elias, Mrs. Fannie K. Groome, and John C. Kilgo, Jr., all of Charlotte, N. C. Walter Kilgo died in youth.

Bishop Kilgo was educated in private schools and at Wofford College. In 1892 he received from Wofford College the degree of Master of Arts. In 1895 Randolph Macon and Wofford Colleges conferred upon him the degree of Doctor of Divinity. In 1910 Tulane University conferred upon him the degree of Doctor of Laws, and Trinity College the same degree in 1916.

After leaving Wofford, he taught school for a short while. He then joined the South Carolina Conference and served on circuits until 1889, when he was made Financial Agent of Wofford College. From 1890 to 1894 he held in addition the chair of Philosophy at Wofford. In 1894 he was elected President of Trinity College, since 1924 a part of Duke University, which was founded in December of that year. He served as President of Trinity until May, 1910, when he was elected to the episcopal office at the General Conference in Asheville.

In 1894, 1898, 1906, and 1910 he was a delegate to the General Conference of the Methodist Episcopal Church, South. In 1901 he attended the Ecumenical Conference in London and in 1911 the Ecumenical Conference in Toronto. He was fraternal delegate of the Southern Methodist Church to the General Conference of the Methodist Episcopal Church which was held in Los Angeles, Calif., in 1904. There he made one of the outstanding addresses of his life.

From his election to the episcopacy until 1920 he served faithfully the Annual Conferences assigned to his care. For the two years following, because of his physical condition, he was relieved of active duties by the kindness of his colleagues who came to his assistance. In 1922 he was granted the superannuate relation.

Most of the time during the later years of Bishop Kilgo's life was spent in great pain. How much he suffered will never be known. He was willing to go; but he saw much to be done, and even when his strength was almost gone he wanted to try again. So firmly had he set his heart upon attending the sessions of the General Conference at Hot Springs that, although his days were numbered, he determined to go in order to associate once more with the leaders of the Church. These days were full of joy to him. Although he spent little time in the Conference he knew what was going on all the while. His friends were exceedingly mindful of him at all times and everywhere. In the dining room, the lobby of the hotel, and in his room there was always a host of his friends watchful of his comfort.

Bishop Kilgo's last speech was before the General Conference at Hot Springs, in May, 1922. At the close of the Conference he started home with his brethren, but was forced to stop in Memphis a few days to recuperate before returning to Charlotte. On the morning of August 11, 1922, he died, and he was buried from Hawthorne Lane Church in Charlotte, N. C. Bishop W. A. Candler and Bishop Collins Denny, two long-time friends, took part in the service. He would have said, "Let my boys bear me to my last resting place"; and so it was that this sad duty fell to the lot of six men who had been students of his in other days at Trinity College.

These are some of the salient facts in Bishop Kilgo's career. It will have been noted that he dedicated a good part of his life to the cause of education. He did much to emphasize in the thought of our people the importance of Christian education to the Church and to the State. He had the ability to take hold of an institution and build it up in men and resources. He had the vision and the boldness to create and direct public sentiment. He had the moral courage to follow the truth as God gave him to see the truth and the moral energy to stand up and be counted whether girt by friend or foe. He helped to put these qualities into Trinity College during the sixteen years he was there.

He thus prepared the way for its great future development, and he also thus lighted the road that all colleges must travel if they would attain to great and permanent success and usefulness. For nothing can be clearer to-day than the impossibility for any college ever to achieve great and permanent success or usefulness unless it has in itself the power to withstand the gusts of unwisdom that inevitably arise from time to time in all democracies. This service to education is the most conspicuous thing in Bishop Kilgo's whole career.

However, he was, first of all, and through all his life, a Methodist preacher. He had a clear call to the sonship of God and a clear call to preach the gospel of Jesus Christ. He believed in the methods used by the fathers. Nothing short of a clear-cut experience which vitally connected the seeker with the Lord could satisfy him. It must be a complete surrender, with an implicit faith and a humble spirit, to learn the secret of the Lord. Jesus was to him not only the greatest Teacher that ever lived, not merely an authority on morals; he was Lord and Master, the Son of God who came into the world to save sinners and to redeem the life of man. He accepted without question the sovereignty of God. No man or body of men could make him bend the knee, but he willingly and joyously bowed before Him who was Lord of all. Conclusions came to him not through processes of reasoning, but like flashes from the Eternal. This triumphant note was in all Bishop Kilgo's preaching and contributed largely to making him the great preacher that he was.

If the message he undoubtedly had for the minds and the message he undoubtedly had for the souls of men could have been completely fused into one consistent ideal of life, then, I believe that Bishop Kilgo might have been in his generation the supreme intellectual and spiritual leader of the Southern people whom he so passionately loved. As it is, he has earned a place among the foremost educational administrators and preachers of his time.

NOTE.—At the last moment I have been called upon to prepare this memoir. Though working under difficult conditions, I have willingly undertaken it because of the sixteen happy years which Bishop Kilgo and I spent together in intimate labors and personal associations and because in the hurried preparation of this paper I have been able to rely largely on the excellent memorial read before the North Carolina Conference, at its annual session in 1922, by one of Bishop Kilgo's former students and closest friends, Rev. J. C. Wooten, presiding elder of the New Bern District in that Conference. The best part of my paper is taken from Mr. Wooten's, often word for word.

BISHOP WILLIAM BELTON MURRAH

BY FRANKLIN N. PARKER

WILLIAM BELTON MURRAH was born in Pickensville, Ala., May 19, 1852. His parents were Rev. William and Mary Murrah. In boyhood he attended school in Columbus, Miss., subsequently entered the Southern University at Greensboro, Ala., from which institution he was graduated in 1874. He was licensed to preach at Greensboro, Ala., in June, 1874, and was admitted on trial into the North Mississippi Conference at Aberdeen in November, 1874. He was ordained deacon by Bishop Pierce at Sardis, Miss., in November, 1876, and elder by Bishop Paine at Macon in December, 1878.

He served the following appointments: Vinton Circuit, 1875; West Point and Okolona, 1876; Coahoma and Fredonia, 1877; Oxford, 1878–81; Winona and Vaiden, 1882–85; Aberdeen, 1886. He was elected Vice President of Whitworth College in 1887. When Millsaps College was founded at Jackson, Miss., he was called to its presidency in 1892 and served in this capacity until he was elected bishop in 1910. He died at

Memphis, Tenn., March 5, 1925. He was a delegate to the General Conferences of 1890, 1894, 1898, 1902, 1906, and 1910. Also the Ecumenical Conference held at Washington, D. C., in 1891, and the Ecumenical Conference held at London in 1901. He was Fraternal Messenger to the Canadian Methodist Church in 1892. He was elected Secretary of Education in 1898, but declined. He received the degree of Doctor of Divinity from Centenary College in 1887 and the degree of LL.D. from Wofford College in 1897. He was married to Miss Beulah Fitzhugh, daughter of Col. L. T. Fitzhugh, a distinguished educator of Mississippi.

Bishop Murrah was born in the parsonage and, like many men who have enriched the civil and religious life of our country, he bore the stamp of the religious culture usually found in the home of a Christian minister. From this home he entered a Christian college, where, by discriminating and studious use of the opportunities of study furnished, he laid the foundation of correct thinking and just estimate of the real values in life.

After twelve years in the pastorate he came to his maturity in the field of our educational work. He continued to be a student and a teacher throughout his life. He counted it a duty and a privilege to keep abreast of the times. He was widely read in general literature, religious and theological studies, and the great questions of current interest in his day.

He studied men as well as books and had a singular sagacity in estimating the characters and powers of those with whom he came in contact. But in these judgments he manifested a spirit of fairness and kindliness, and only reached conclusions after carefully weighing all the facts in the case. Indeed, his character exhibited a poise and self-possession that never forsook him.

As a preacher he manifested careful preparation. His sermons were thoroughly thought out, polished in style, and illumined by felicitous quotations and illustrations. His language was always chaste and transparent. He was well informed in theological lore, thought deeply upon our great doctrines, and was able to make them helpful in his pulpit ministrations. He continued the habit of careful preparation, doing his utmost to improve his sermons and addresses down to the end of his life.

He was thoroughly familiar with our Church law and loved as he understood our Methodist spirit and system of Church government. In his capacity as bishop he gave general satisfaction in his Annual Conference presidencies, his work being characterized by painstaking interest in all the matters that came before him. His assignment of the preachers and general supervision of the work left a fine impression wherever his duties carried him as a bishop.

He was delightful as a friend, always interested in people. He was especially gracious in the companionship of those whom he knew in the intimacies of friendship. Always affable and cheerful, he was a welcome companion on a journey or in the social gatherings into which his calling so frequently carried him.

His religious life was deep, the result of an abiding faith in his personal relationship to God. He was not a man to speak lightly or carelessly concerning the deeper things of life, but when occasion offered bore witness to the clear consciousness of his own acceptance with God and glad purpose to do his will.

His rise to positions of eminence and influence in the Church was inevitable. He was able to fill the places of large opportunity and service and his brethren spontaneously called him to these great tasks; and they were fully justified in their selection. He gave his best thought and attention to the duties committed to him. He finished his course as he began, upright, sincere, abiding, steadfast in the faith of his fathers. He rests in peace, and our memory of him is rich because we have known him in his genuine and gracious character as a man, a Christian, and an eminent minister in the Church of God.

BISHOP RICHARD GREEN WATERHOUSE

BY REV. J. W. PERRY

ON Thursday, December 7, 1922, while attempting to cross a street in Knoxville, Tenn., on his way to his residence, Bishop Richard Green Waterhouse was struck by an automobile and seriously injured. Without regaining consciousness after the accident, he fell asleep on Saturday afternoon, December 9. Two days later his remains were laid to rest in the beautiful cemetery on the hill overlooking Emory and Henry College, the institution to which he gave so many years of devoted service.

Bishop Waterhouse was born in Rhea County, Tenn., on December 24, 1855. He received his education in the public schools, in Hiwassee College, and at Emory and Henry. He was admitted on trial into the Holston Conference in 1878 and assigned to the Spencer Mission, on the top of Cumberland Mountain, where he worked for two years. He then served as pastor at Jonesboro, Tenn., for a year, after which he became a student at Emory and Henry. When he had finished his course there he was appointed for one year to Centenary Church, Knoxville, Tenn.; and then for four years, 1886–90, he served the Church Street congregation, and while pastor of that Church was married to Miss Carrie Steele, of Crystal Springs, Miss. To them was born one daughter, Miss Edith Waterhouse, who survives him. Next he was presiding elder of the Radford District for two years, 1890–92, and while serving on this district his wife died. In 1893 he served as professor of English at Emory and Henry College, and at the end of the year was elected President of the institution, in which position he served until he was elected bishop at Asheville in 1910. He was married the second time in 1894 to Mrs. Mary Thomas Carriger, of Morristown, Tenn., and to them were born two sons, who, with their mother, survive him.

When Bishop Waterhouse received his assignment for episcopal supervision of the Conferences in the Far West, he moved at once into the territory and gave himself, as was his habit, wholly to his work. During his second quadrennium his health was broken, though he still tried to carry on his work. His last Annual Conference was his own beloved Holston, over which he presided in Pulaski, Va., in October, 1917. The General Conference held at Atlanta, Ga., in 1918 placed him on the superannuate list. He bowed to the will of the General Conference with gracious spirit. He longed to get well and to work, but submitted with sublime faith in God.

He was a man of genuine piety, an unselfish man, who never sought personal advantage or gain. He served his *Alma Mater* as President with untiring zeal and on all too meager salary. He never complained at this nor sought better compensation than to be of service to his Conference and Church. He was a preacher of unusual ability and frequently delivered his message with unction and power. His faith never faltered. No task was too hard if his Church called. His chief joy was in service We shall miss him in our councils and cherish his memory in our hearts.

recognizing the deeper values of life; but when occasion offered [illegible] of his own experience with God and his [illegible] to do His will.

[illegible] and his brethren spontaneously called him to [illegible] fully justified in their selection. He gave his best [illegible] character as a man, a Christian, and a [illegible] the Church of God.

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BY REV. J. W. PERRY

On Thursday, December 7, 1922, while attempting to cross a street of Knoxville, Tenn., on his way to his residence, Bishop Richard Green Waterhouse was struck by an automobile and seriously injured. Without regaining consciousness after the accident, he fell asleep on Saturday afternoon, December 9. Two days later his remains were laid to rest in the beautiful cemetery on the hill overlooking Emory and Henry College, the institution to which he gave so many years of devoted service.

Bishop Waterhouse was born in Rhea County, Tenn., on December 22, 1855. He received his education in the public schools, in Hiwassee College, and at Emory and Henry. He was admitted on trial into the Holston Conference in 1878 and assigned to the Spencer Mission, on the top of Cumberland Mountain, where he worked for two years. He then served as pastor at Jonesboro, Tenn., for a year, after which he became a student at Emory and Henry. When he had finished his course there he was appointed for one year to Centenary Church, Knoxville, Tenn.; and then for four years, 1886-90, he served the Church Street congregation, and while pastor of that Church was married to Miss Carrie Steele, of Crystal Springs, Miss. To them was born one daughter, Miss Edith Waterhouse, who survives him. Next he was presiding elder of the Radford District for two years, 1890-92, and while serving on this district his wife died. In 1893 he served as professor of English at Emory and Henry College, and at the end of the year was elected President of that institution, in which position he served until he was elected bishop at Asheville in 1910. He was married the second time in 1894 to Mrs. Mary Thomas Carriger, of Morristown, Tenn., and to them were born two sons, who, with their mother, survive him.

When Bishop Waterhouse received his assignment for episcopal supervision of the Conferences in the Far West, he moved at once into the territory and gave himself, as was his habit, wholly to his work. During his second quadrennium his health was broken, though he still tried to

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